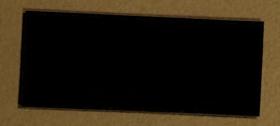
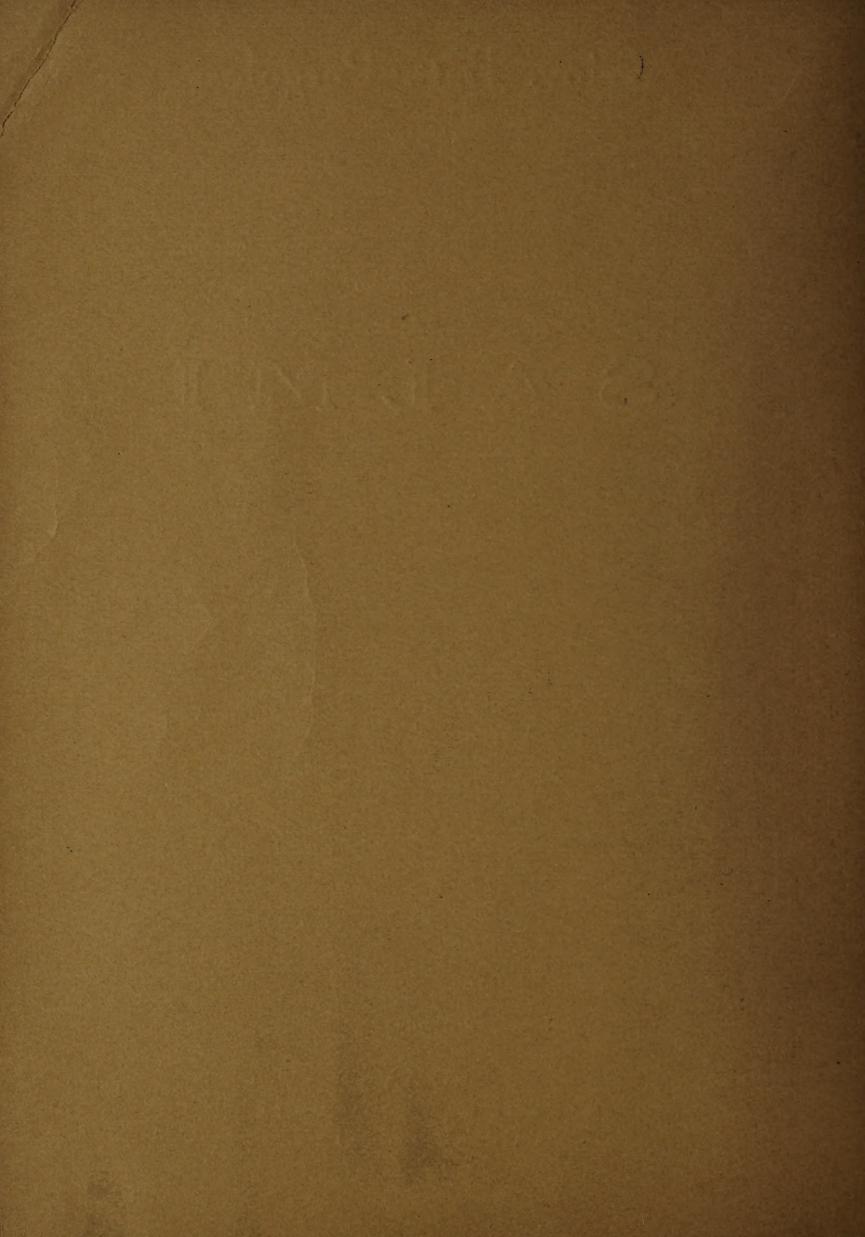
Giov. Batt. Pergolesi

(1710-1736)



SALMI

ROMA GLI AMICI DELLA MUSICA DA CAMERA (Palazzo Doria Pamphili)



Giov. Batt. Pergolesi

(1710-1736)

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I Salmi, che - così riuniti - vedono oggi per la prima volta la stampa, dischiudono una pagina della vita di Pergolesi che nessun musicologo o studioso delle sue opere ci ha mai rivelato. Essa non ci palesa l'attività creatrice del Maestro volta alla celebrazione di grandi feste del Cattolicismo o a corrispondere agli incarichi ricevuti da influenti e facoltosi mecenati; è una pagina intima quella che ci apre la poesia dei vespri della domenica, come si officiavano nelle Chiese o presso le Confraternite di Napoli ove il "maestrino" si recava ad assolvere al modesto incarico di organista e di maestro di cappella, (senza alcun contribuito, o quasi) nella cerchia ristretta di una cantoria ove poche voci ed un gruppo modesto di suonatori eseguivano le sue musiche, forse anche mediocremente, se non senza impegno.

Questo volume, che riproduce - fra l'altro - quattro manoscritti unici, dimenticati nei polverosi santuarii di biblioteche e di archivii, non viene a documentare il ricordo di esecuzioni memorabili da cui la fama del Maestro abbia ricevuto vantaggio, e neppure contiene opere richieste, in genere, e ricercate. Si può dire che esse non siano conosciute che da un esiguo numero di eruditi. Scritte nei momenti i più diversi della breve carriera musicale di Pergolesi, tradiscono - alcune - l'inesperienza dell'alunno del Conservatorio dei poveri di N. S. Gesù Cristo, altre il giovanile talento che già ha subito le seduzioni del concerto e del teatro, altre ancora conoscono l'amarezza delle lacrime di umana sofferenza, ma tutte rivelano l'espansiva religiosità dell'Autore e l'essenza del suo stile - insieme di arcaismo e di novità - legato alla tradizione antica e pur recante perennemente una "nota nuova" inequivocabile, di grande pregio perchè intimamente progressiva.

L'esame dei Salmi è importante nello studio della formazione e dello svolgimento dell'arte di Pergolesi. Certo, i problemi di estetica concernenti la musica "di Chiesa" non erano neppure intuiti dai maestri del tempo, ed il contrasto fra lo stile religioso e gli elementi specifici dell'arte profana non tormentò la mente dell'allievo di Francesco Durante. L'uso dei soli, del coro. dell'orchestra avvenne con concetti indipendeuti da ogni formula, nella finalità di rappresentare con la massima efficacia il sacro testo. Del resto, quei poetici cantici coi quali la Chiesa è sempre stata solita di celebrare le lodi di Dio, anche in antico si interpretavano variamente, con monodie, con cori, accompagnati anche al suono degli strumenti i più diversi. L'attrazione del sentimento suggeriva le immagini le più spontanee ed appropriate: null'altro si ricercava dunque nelle musiche al di fuori dell'intima rispondenza allo spirito del testo. Perchè dunque rimproverare a Pergolesi l'impiego di un linguaggio misto di antico e di moderno che può forse dispiacere soltanto agli stilisti?

Non è neppure vero che il canto in questi Salmi sia scolastico e impersonale. Occorre innazi tutto ascoltare quando è Pergolesi che "canta"; e si può sicuramente affermare che, con l'ispirazione, il più delicato senso della natura regolò in ogni punto i rapporti fra il contenuto psicologico e l'interpretazione musicale improntata a fervorosa devozione.

Pergolesi è sempre stato attratto dalla Chiesa; la sua religione non fu però - come scrisse Saint Saëns - "quella degli artisti che, in fondo, non hanno altra religione che la loro arte" e neppure fu quella di uno spirito ascetico o compunto: la sua fede fu istintiva e calorosa, e la dolcezza penetrante delle sue musiche di Chiesa nasce appunto dalla fusione dell'umana tenerezza con il sentimento sacro di un'anima ardente. Se l'interpretazione musicale dei testi di Davide non rivela talora uno studio approfondito da parte del musicista, è d'uopo pur riconoscere che lo spirito sensibilissimo di Pergolesi ha affrontato i Salmi con semplicità, con soavità; ne ha evocato il sentimento drammatico affidandone l'espressione all'elemento vocale con naturalezza, con "verità". Il culto ch'egli nutriva per la verità ha a lui additato una via feconda assolutamente nuova: abbandonare ogni

aggiunta decorativa per lasciare alla voce tutto il suo naturale risalto. Ed è così che, dopo oltre 200 anni da che furono scritte, il timbro vivente, che sempre sussiste quando anche la tecnica strumentale si trasforma e decade, ha assicurato la salvezza di queste musiche nell'immensa produzione "di Chiesa" del sec. XVIII irrimediabilmente abbandonata, e può comunicarci, ancor oggi fresco e vivo, il fascino di così artistiche creazioni.

F. CAFFARELLI

NOTE

Del primo dei Salmi per i vespri della domenica, il n.º CIX " Dixit Dominus Domino meo", Pergolesi ci ha lasciato tre interpretazioni, composte in epoche diverse fra loro, assai differenti per forma e per contenuto. La prima - che viene oggi pubblicata in primo luogo - è opera giovanile, probabilmente composta quando l'autore era ancora alunno nel Conservatorio dei poveri di N. S. Gesù Cristo. Le affinità che vi si riscontrano, nell'impiego delle voci e degli strumenti, con i tratti caratteristici dell'oratorio" La morte di S. Giuseppe, indurrebbero a collocare questa prima stesura del Salmo fra le composizioni del 1730 o forse anche di poco anteriori. Si tratta peraltro di uno dei periodi della vita del Maestro di cui si hanno scarsissimi documenti e quasi nessun ricordo biografico, per cui ogni approssimazione può risultare inesatta. Sta di fatto che il manoscritto UNICUM di questo Salmo (e cioè le parti staccate, non la Partitura) si trovano presso la Biblioteca Estense a Modena e ciò ha fatto ritenere al musicologo Mo Andrea Mayer che Pergolesi avesse scritto il Salmo per la Corte di Modena. Nulla risulta al riguardo: è però certo - e lo prova anche l'usura del materiale - che colà il "Dixit Dominus" venne ripetutamente eseguito.

Sebbene risultino mancanti varii accompagnamenti strumentali, la stesura delle voci è completa e ci offre in tutta la sua vivezza il quadro colorito della creazione pergolesiana. (Pag. 1 - 60).

La seconda interpretazione del Salmo, che si ritiene risalga al 1732 (Pag. 61 - 112, è la più conosciuta (ra gli studiosi. Se ne conservano infatti pregevoli esemplari manoscritti nelle biblioteche dei conservatorii di Musica di Napoli, di Milano, di Brusselle, nell'archivio dell'Università di Cambridge, nella Preuss. Staats Bibliothek di Berlino, e nell'Estense di Modena. Della partitura venne anche eseguita una edizione a stampa in Napoli (Gennaro Parisi: 18 ...) divenuta assai rara

La terza interpretazione del Salmo è quella di cui al manoscritto UNICUM custodito nella Preuss. Staats Bibliothek di Berlino, che è stato rimesso in partitura (esistono soltanto le parti staccate delle voci, degli archi e di due clarini, facoltativi) e che per la prima volta viene offerto alla conoscenza degli studiosi (Pag. 113 – 170).

Soltanto l'esame particolare delle singole composizioni rivela come Pergolesi abbia sentito la gioia della Chiesa militante nel celebrare l'eccelse dignità del Messia sul testo davidico. Non è qui possibile fare un raffronto formale e sostanziale fra così diverse interpretazioni musicali, ricche di palpito sonoro e di poetiche, immaginose figurazioni. Noterò soltanto - quali caratteristiche comuni - che il Salmo è stato diviso dall'Autore in sette parti, delle quali sono attribuite al Coro la prima (Dixit Dominus"), l'ultima ("Gloria Patri"), ed il versetto centrale ("Juravit Dominus"). Gli altri episodi sono affidati ai solisti (Virgam virtutis", "Tecum principium in via") mentre il versetto "Dominus a dextris tuis" costituisce musicalmente la pagina di maggiore importanza dal punto di vista inventivo, trattata in tutte e tre le composizioni con una espressiva e ben elaborata polifonia (quintetto di solisti, oppure soli e coro).

Più del Salmo precedente è noto, in generale, il Salmo no CX "Confitebor" Pag. 170-206) la cui partitura figura nella Biblioteca del R. Conservatorio di Musica di Napoli anche col testo del Salmo no CXII "Laetatus sum". Il raffronto delle composizioni dimostra che t'originale di Pergolesi fu ispirato sul "Confitebor" ed adattato poi - forse anche dopo la morte del Maestro - al testo del "Laetatus sum". Una riprova di ciò può anche ricavarsi dal fatto che numerose copie manoscritte antiche che si rinvengono nelle biblioteche italiane ed estere (Conservatorii di Musica di Firenze, di Milano, di Brusselle, Biblioteca Nazionale di Torino, Civica di Bergamo, Preuss, Staats Bibliothek di Berlino, Musikfreunde Gesellschaft di Vienna, British Museum, Congressional Library di Washington) recano tutte il testo del "Confitebor,...

L'unica edizione a stampa di questo Salmo è quella pubblicata da Pozzo a Parigi (18...)
Una frammentaria riduzione per canto e pianoforte fu curata da Novello (Londra: 18...).

Nonostante le raccolte proporzioni, la celebrazione delle opere del Signore, l'esaltazione dei suoi doni celesti ha nella musica di Pergolesi una grandiosità singolare. Il linguaggio non è magniloquente ma conferisce tale un vigore al testo che le due forze armonicamente si moltiplicano. Il Salmo ha inizio e si chiude con un corale gregoriano che come "cantus firmus" passa da una voce all'altra mentre la polifonia che l'avvolge, si sviluppa con festosa magnificenza.

Notevoli, in particolare, per bellezza di ispirazione e di forma il dialogo del soprano e del coro sul secondo versetto "Confessio" ed il solo del soprano "Sanctum et terrible" di cui esistono innumerevoli esemplari e trascrizioni un po' dappertutto.

Il vigore drammatico del testo ha spinto Pergolesi a comporre anche separato il versetto "Sanctum et terribile" per 5 voci e organo, assai noto in Germania per esserne stata pubblicata la partitura nel periodico Caecilia di Magonza (1842). La suggestiva e "moderna" pagina è anch'essa qui riorodotta (Pag. 207 - 212).

Durante le ricerche effettuate in occasione del Bicentenario Pergolesiano si è rinvenuto presso la Preuss. Staats Bibliothek di Berlino l'UNICUM manoscritto del Salmo no CXI "Beatus vir qui timet Dominum" di cui non esiste cenno da parte dei biografi e musicologi che fino ad ora si sono occupati del grande Jesino.

La partitura ricostruita sulle antiche "particelle,, ci palesa una stesura singolare nell'arte di Pergolesi. Non più divisioni in varii versetti interpretati polisonicamente o monodicamente, ma un solo movimento nel quale si saldano selicemente tutti gli elementi lirici del Salmo resi con dinamica varietà dalle 4 voci. Interessante è pure l'accompagnamento del quartetto, rassortato dall'organo (Pag. 213 - 233). In fine un prezioso e nitidissimo AUTOGRAFO viene a rischiarare il nostro studio: è quello del Salmo no CXII (Pag. 234 - 273) che si conserva gelosamente nella Bibl. del R. Conservatorio di Napoli. Siamo dolenti di non poterne offrire, a causa delle eccezionali contingenze, una riproduzione fotografica ma confidiamo di farlo appena ne avremo la pratica possibilità. Esemplari manoscritti antichi si trovano anche presso la Biblioteca del R. Conservatorio di Milano, nella Civica di Bergamo, nell'Estense di Modena, oltre che nell'archivio della Singakademie e della Preuss. Staats Bibliothek di Berlino, nel British Museum, nella Bibli di Corte e nella raccolta della Musikfreunde Gesellschaft di Vienna, nella Carolina Rediviva di Uppsala, nella Congressional Library di Washington e nella New York Public Library. Come s! vede, la composizione ha avuto una grande diffusione, ed a giusto titolo: essa è una delle ultime opere del Maestro e possiede tutti i doni della pienezza del suo talento.

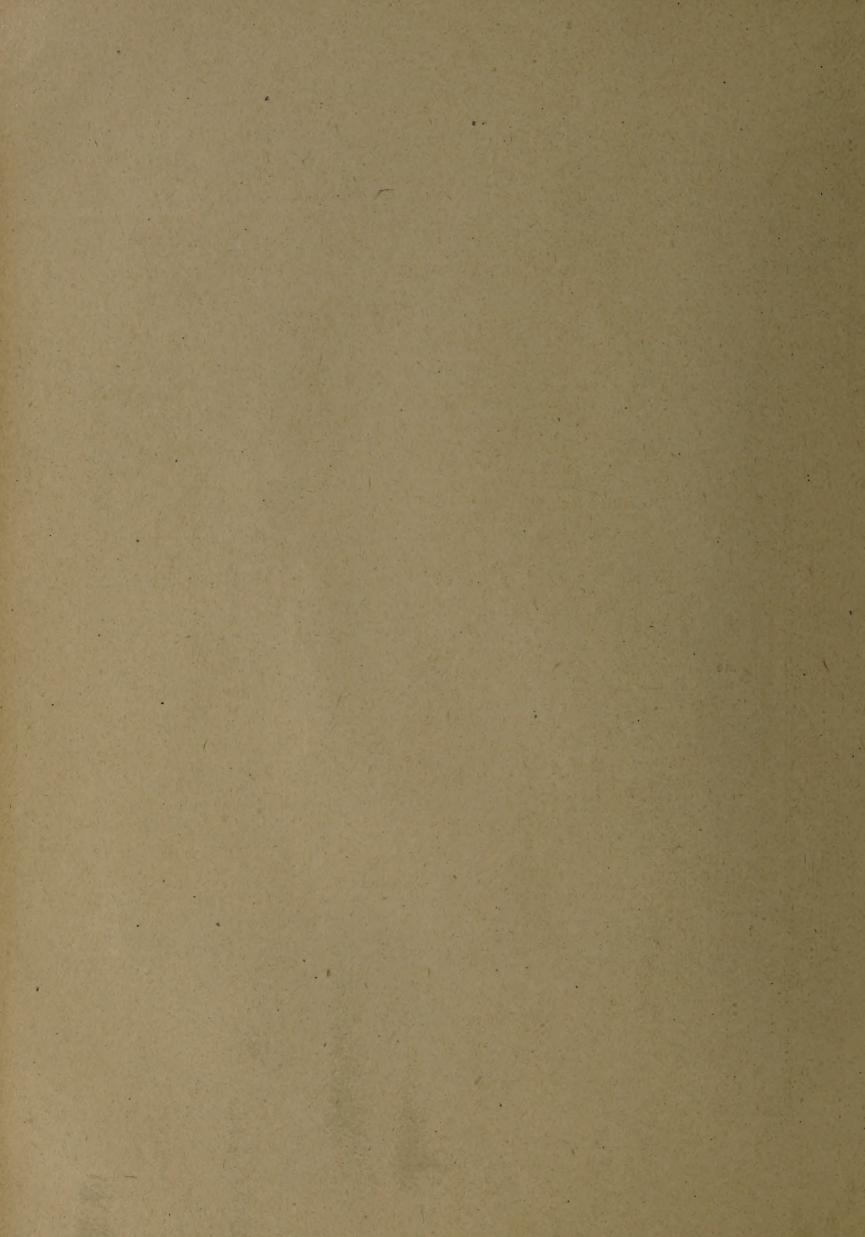
Nella sobrietà delle forme si racchiude una sostanza doviziosa. Se ne ha sentore immediatamente, nel primo versetto, allorchè dopo il delicato "a solo,, del soprano entra il coro in PP che evoca l'umile prostra si di una moltitudine orante. È notevole il contrasto fra la sublimità delle cose celesti, sovente significata dalla voce sola, e l'umiltà delle cose terrene espressa dal coro che rappresenta il popolo. Coi mezzi i più semplici l'autore ottiene effetti drammatici; così avviene opponendo aggruppamenti di voci all'acuto e nel grave, con cambiamenti di tono, con transizioni dal maggiore al minore, con coloriti dinamici opposti.

Gli "a solo,, possiedono già la classica complessione che notiamo nella cantata di Orfeo; in essi palpita una così intensa effusione di sentimento da far dimenticare che furono composti 50 anni prima del Requiem di Mozart !...

Alla interpretazione stupenda del versetto "Quis sicut Dominus", affidata al soprano ed al Coro, si è fatta seguire una composizione staccata sullo stesso testo rinvenuta nella bibl. del Palazzo Reale di Brusselle, opera anteriore, semplice, ma non priva di calore e di immagini di poesia.

La pagina corale finale "Sicut erat" ci riporta cella mente alla chiusa della Messa in Fa a 10 voci ove un fugato iniziale si sviluppa con elementi ausiliarii più vivaci, che aggiungono un colore lieto e festante, in armonia collo spiritò del Salmo. Del resto Pergolesi non ha mai voluto abusare dello stile fugato: se ne è valso quanto bastasse a comunicare all'opera una autorità che nulla avrebbe potuto sostituire, ma se ne è distaccato quando ha intravisto forme "che serrassero più strettamente la natura". Musicista profondamente originale nell'apparente semplicità, non assomiglia nè al maestro Francesco Durante nè a Leonardo Leo, nè ad alcuno dei modelli che la scuola napoletana gli offriva. Il suo modo di procedere era del tutto diverso, come diverso il punto fondamentale di partenza. Lo si potrebbe collocare fuori della tradizione cui di cuore egli era profondamente legato: La verità è che egli ha "il suo posto". Ed è giusto che questo sia unanimemente riconosciuto al grande Artista di cui l'Italia si onora.

Chiude, infine, il volume il Salmo n. CXXI "Laetatus sum" (Pag. 274 - 291) nella stesura del manoscritto UNICUM custodito nella Biblioteca del Conservatorio di Musica di Brusselle. E' una composizione che si riavvicina a quelle degli anni 1730 - 1731, tutta pervasa di gioconda letizia e che nella lieve veste vocale e strumentale racchiude pure ogni espressiva caratteristica dell'arte det Maestro.



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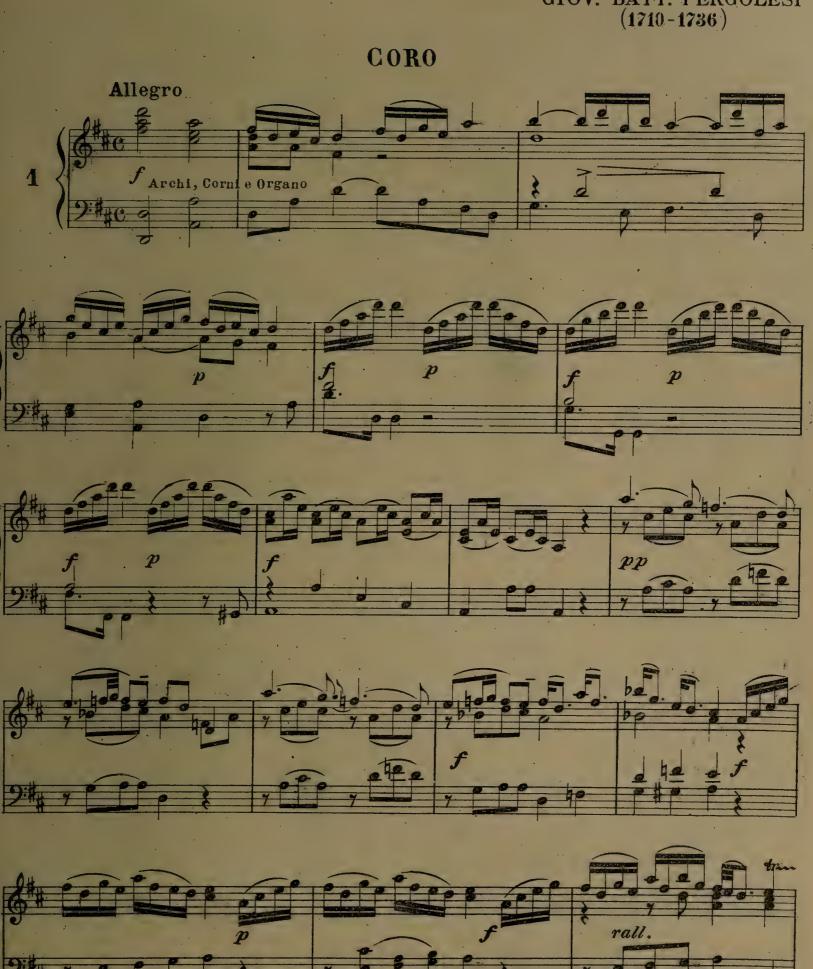
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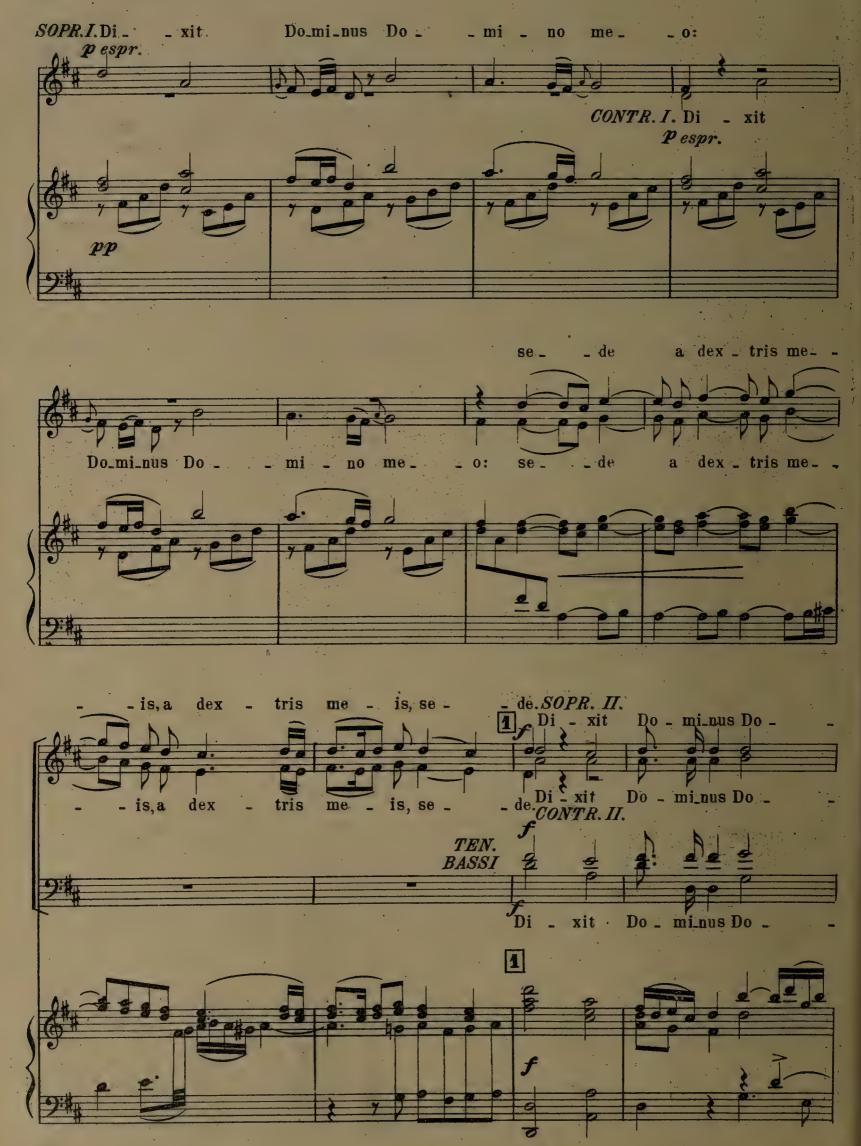
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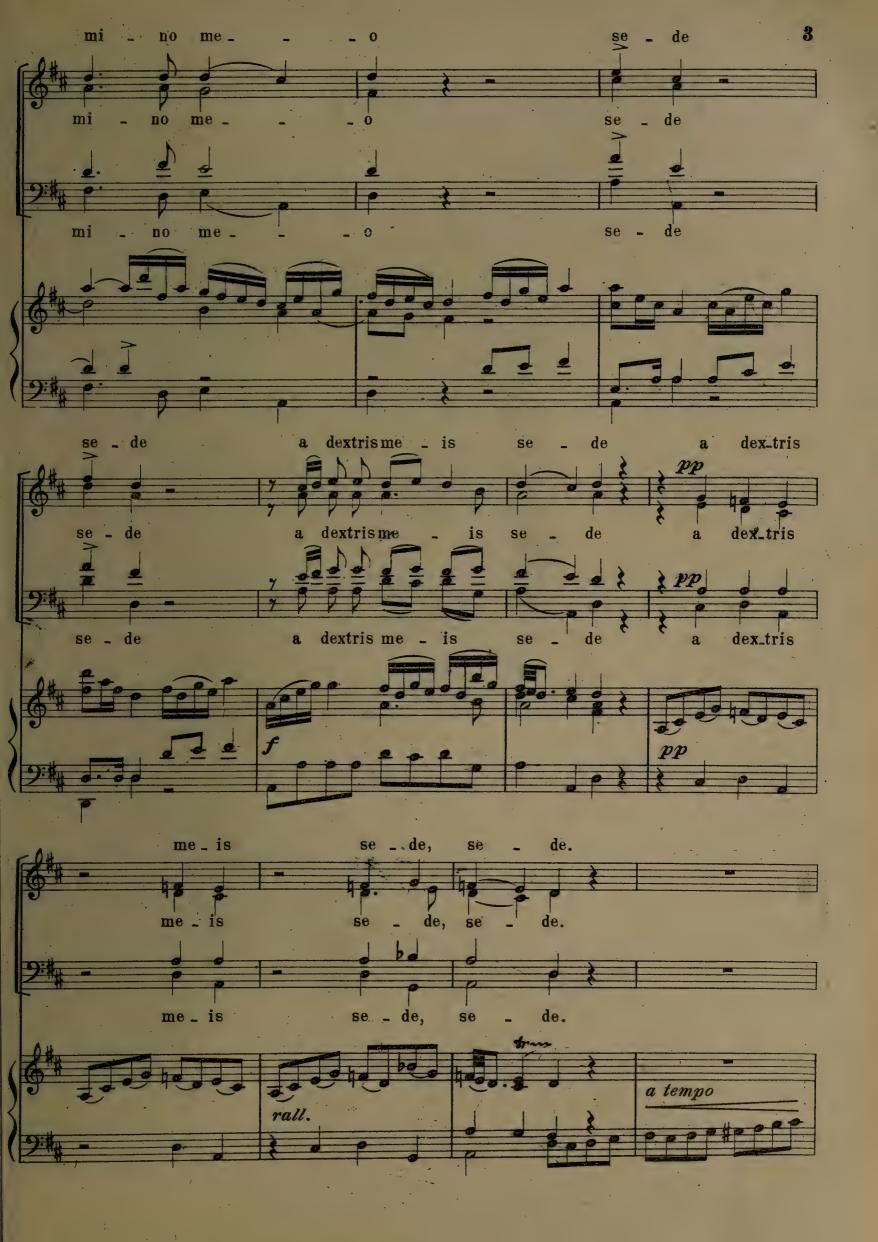
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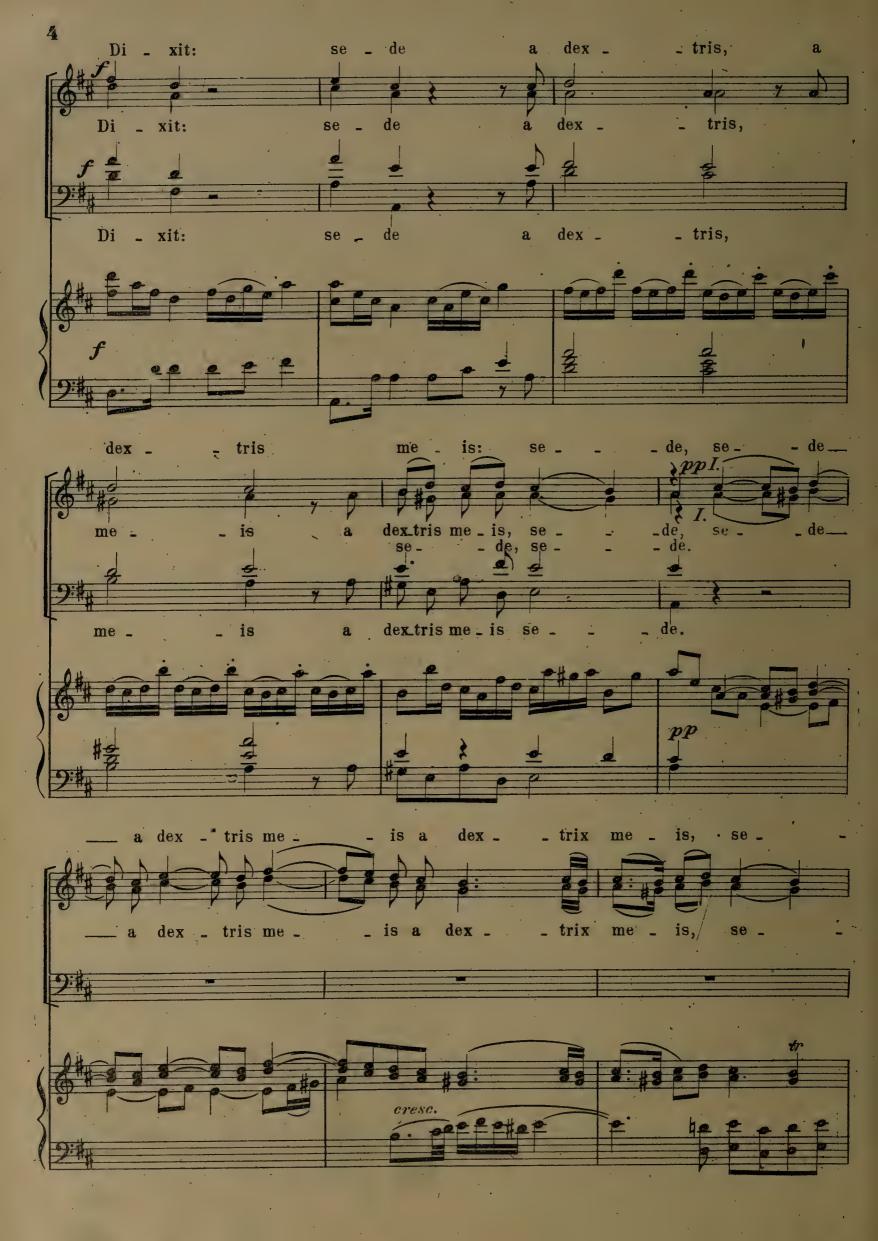
per 6 voci e coro con accomp. di archi e organo. (1730)

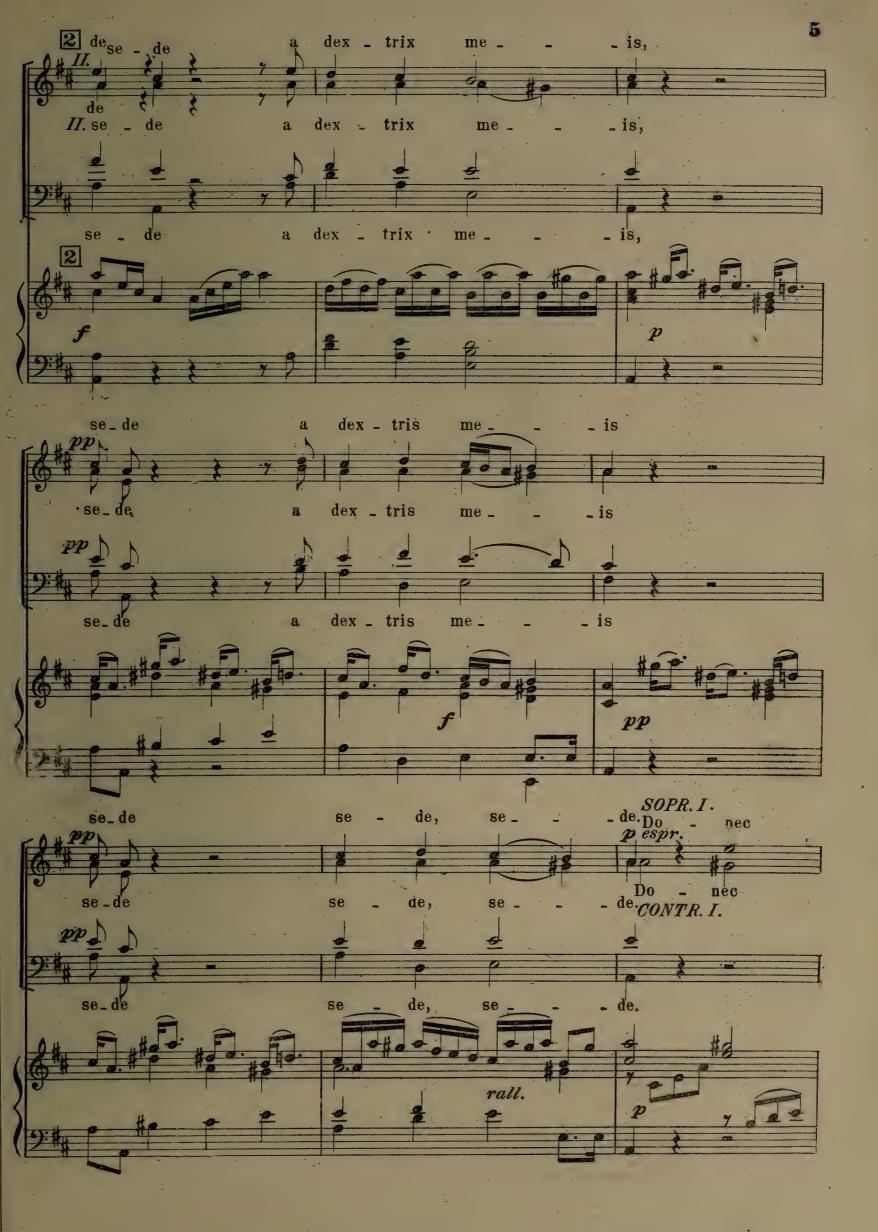
GIOV. BATT. PERGOLESI (1710-1736)

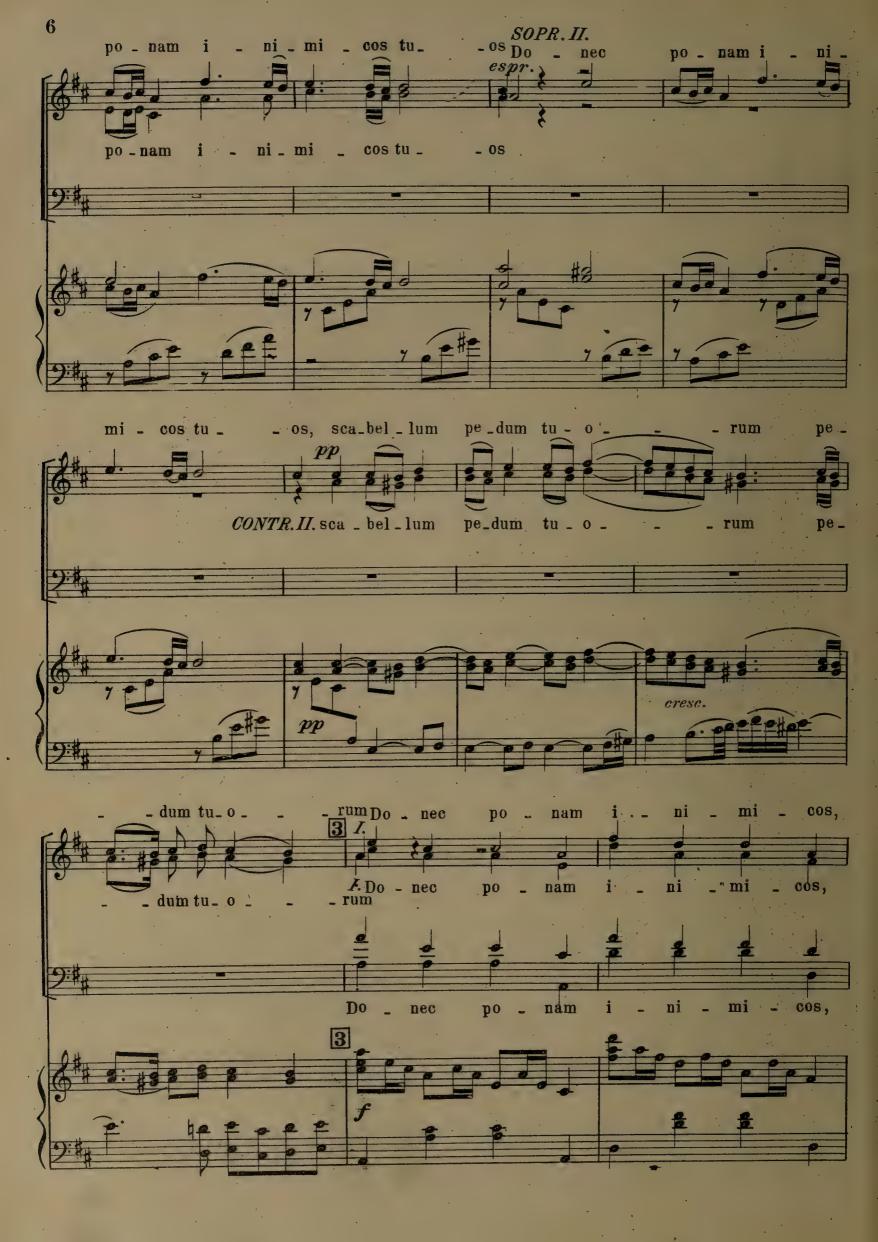


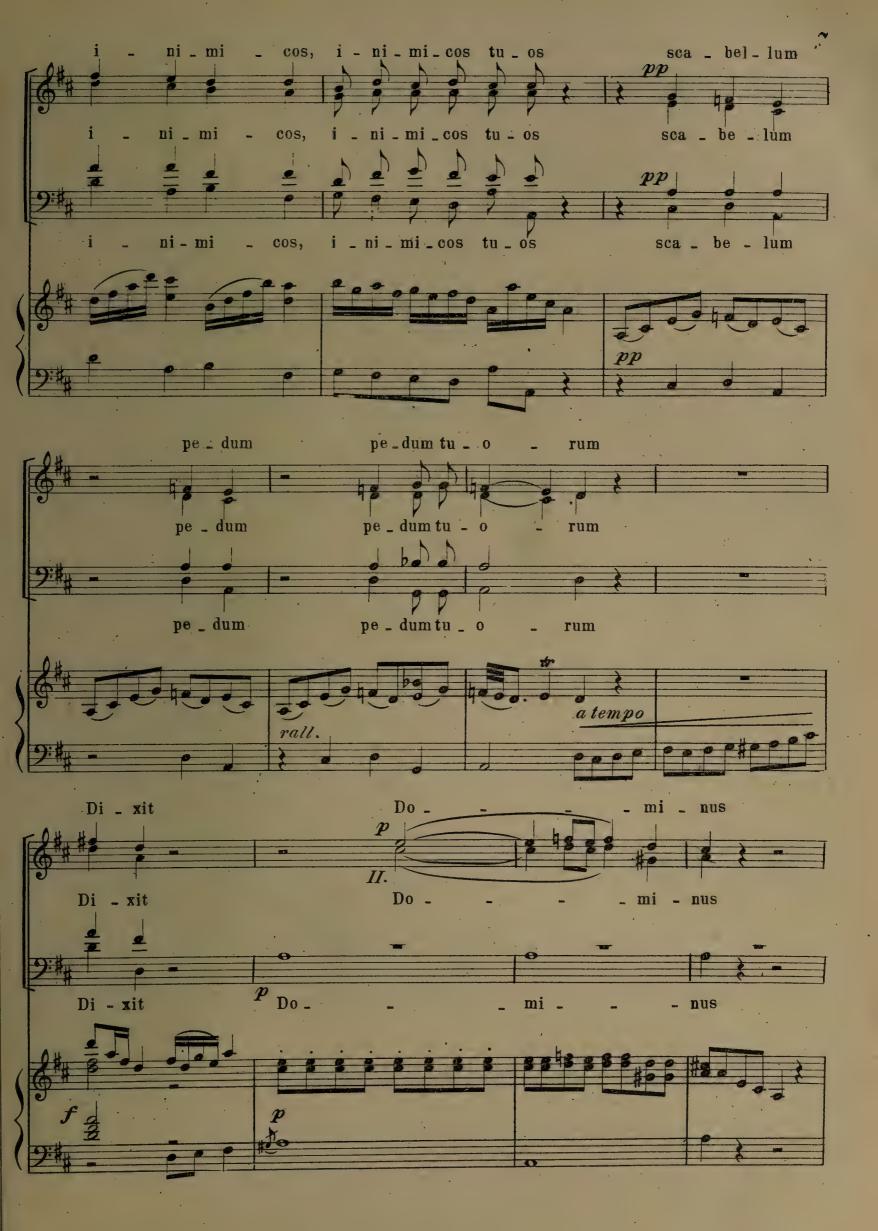


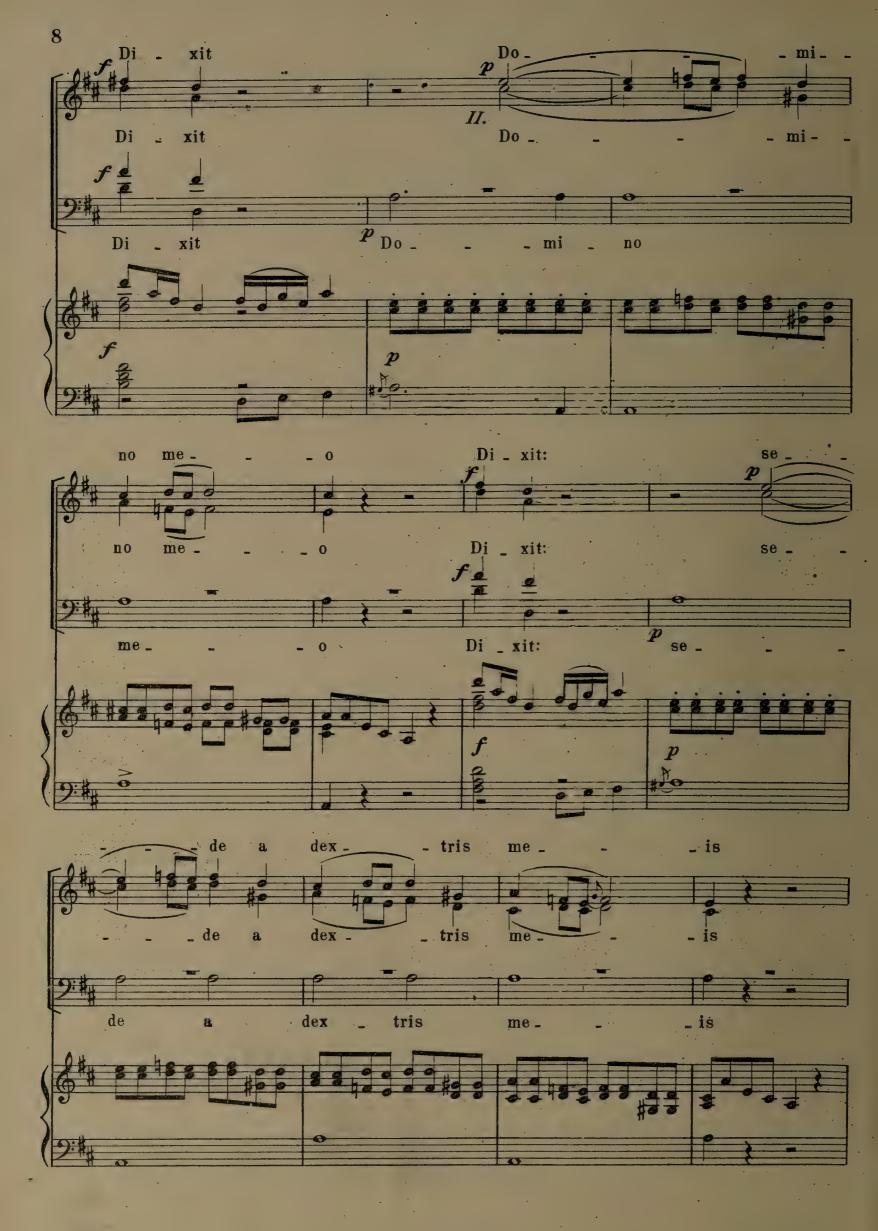


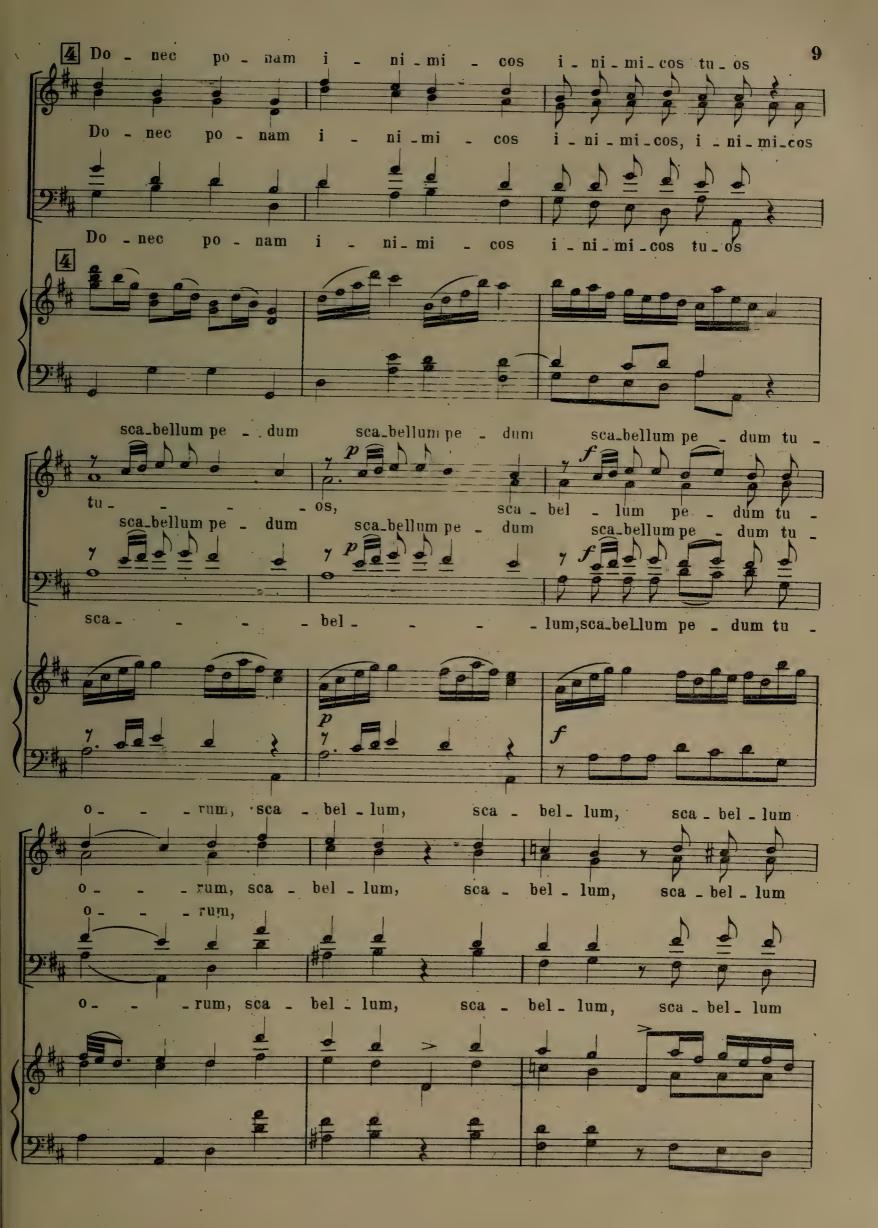




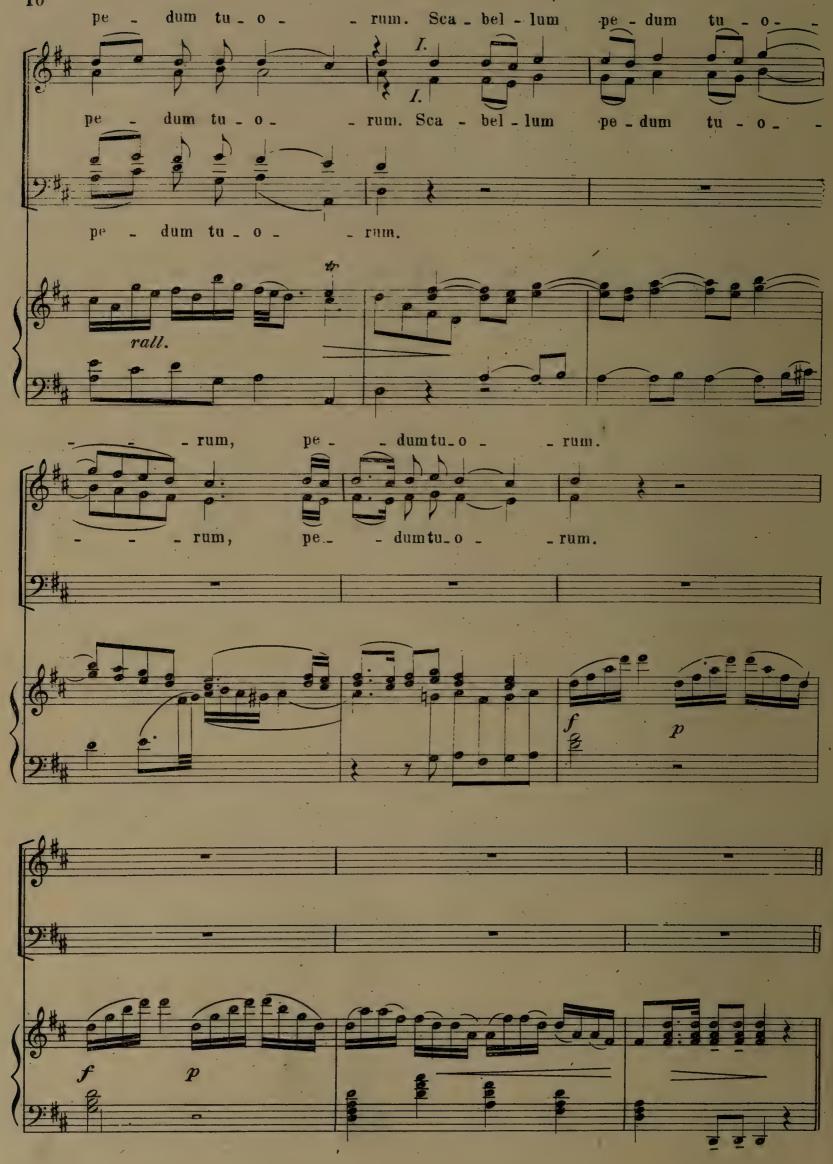




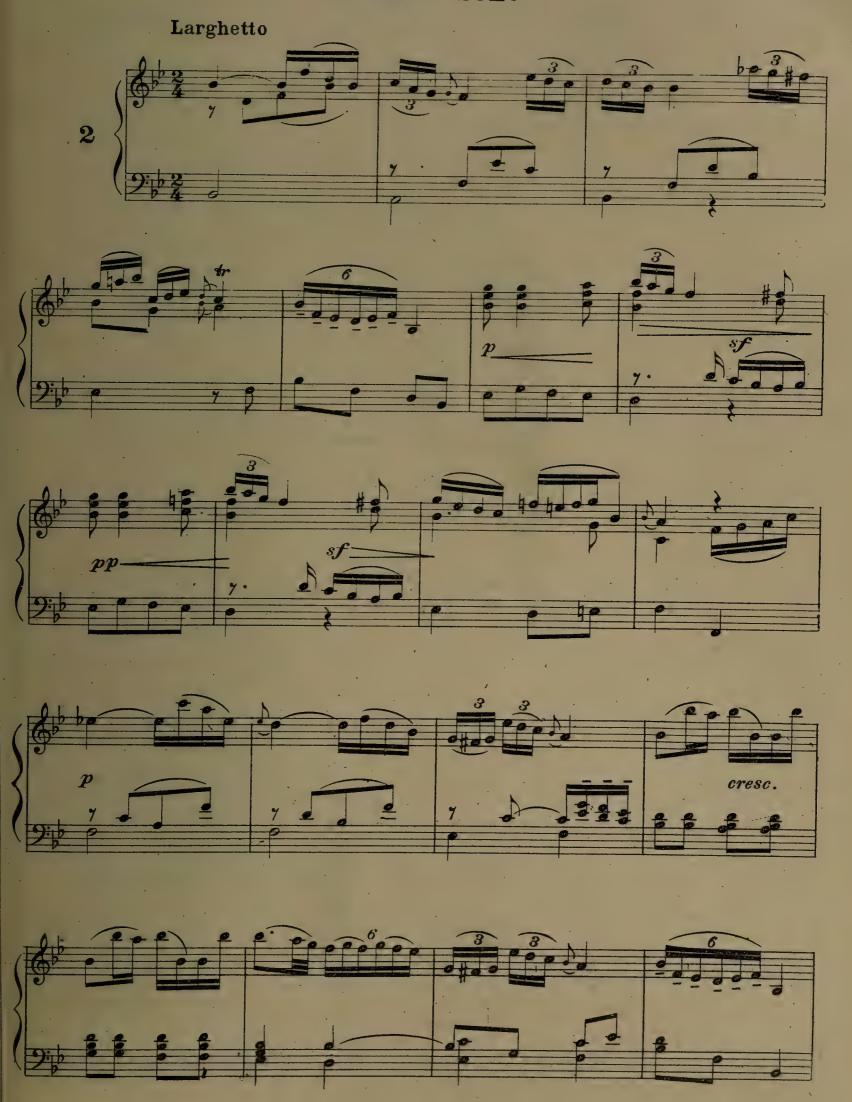


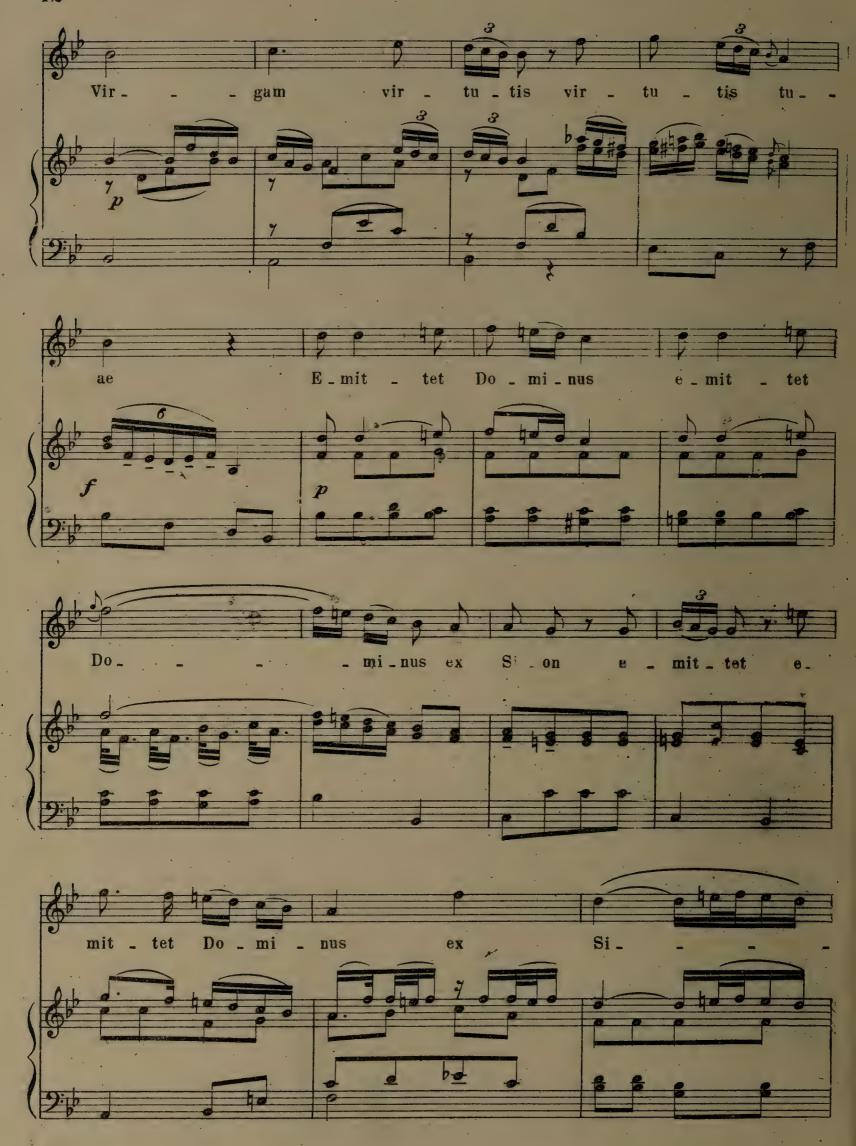


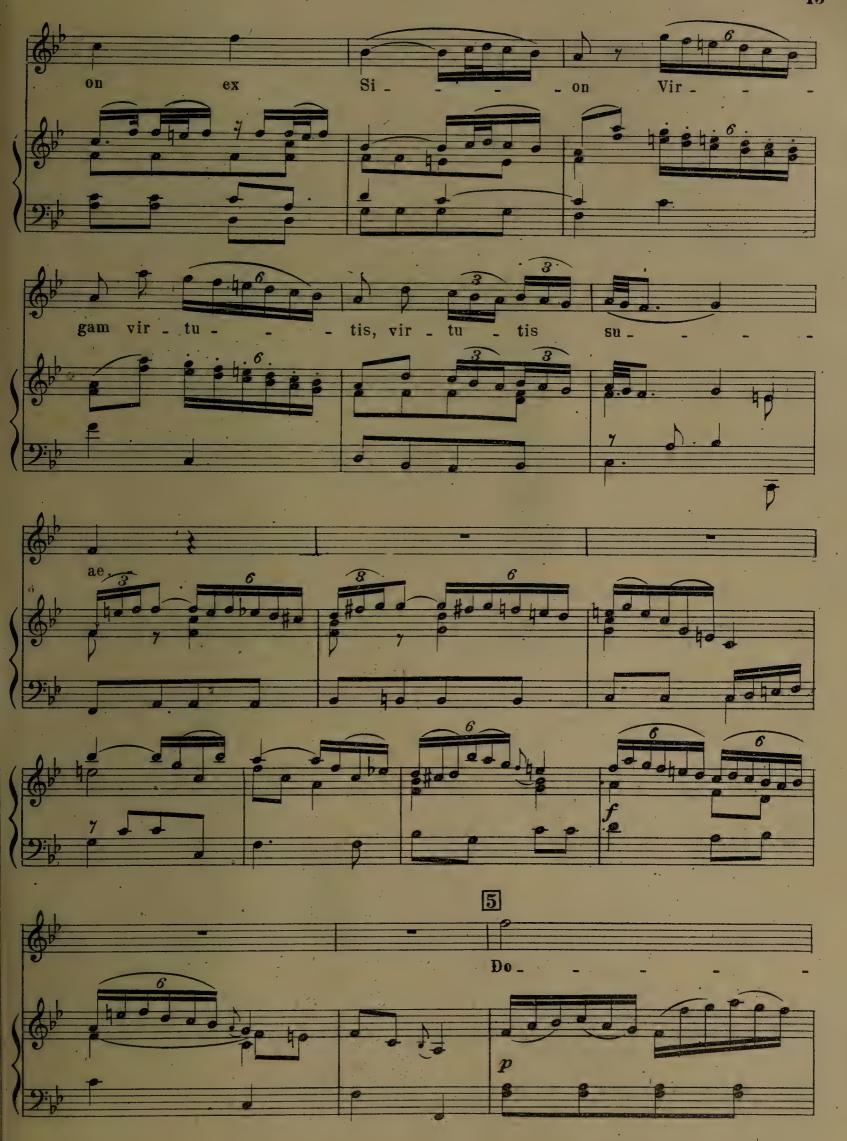


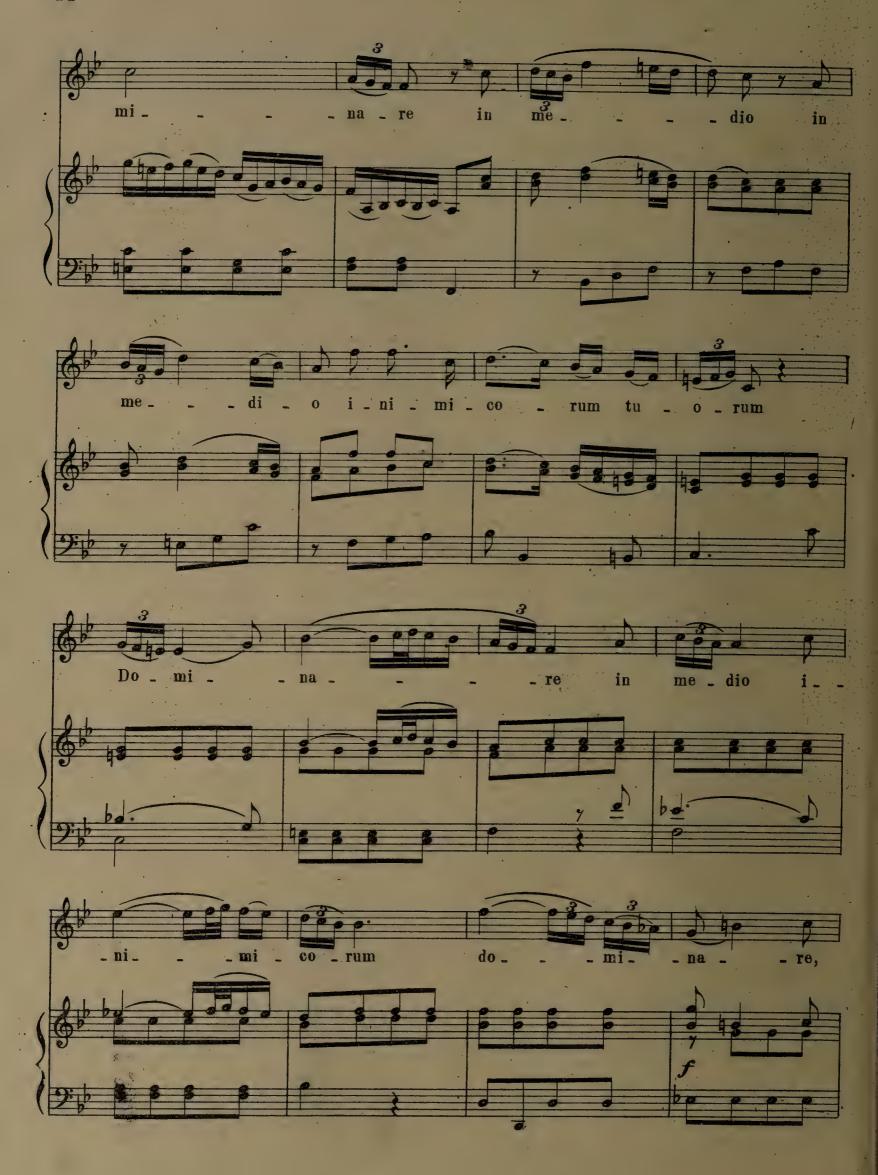


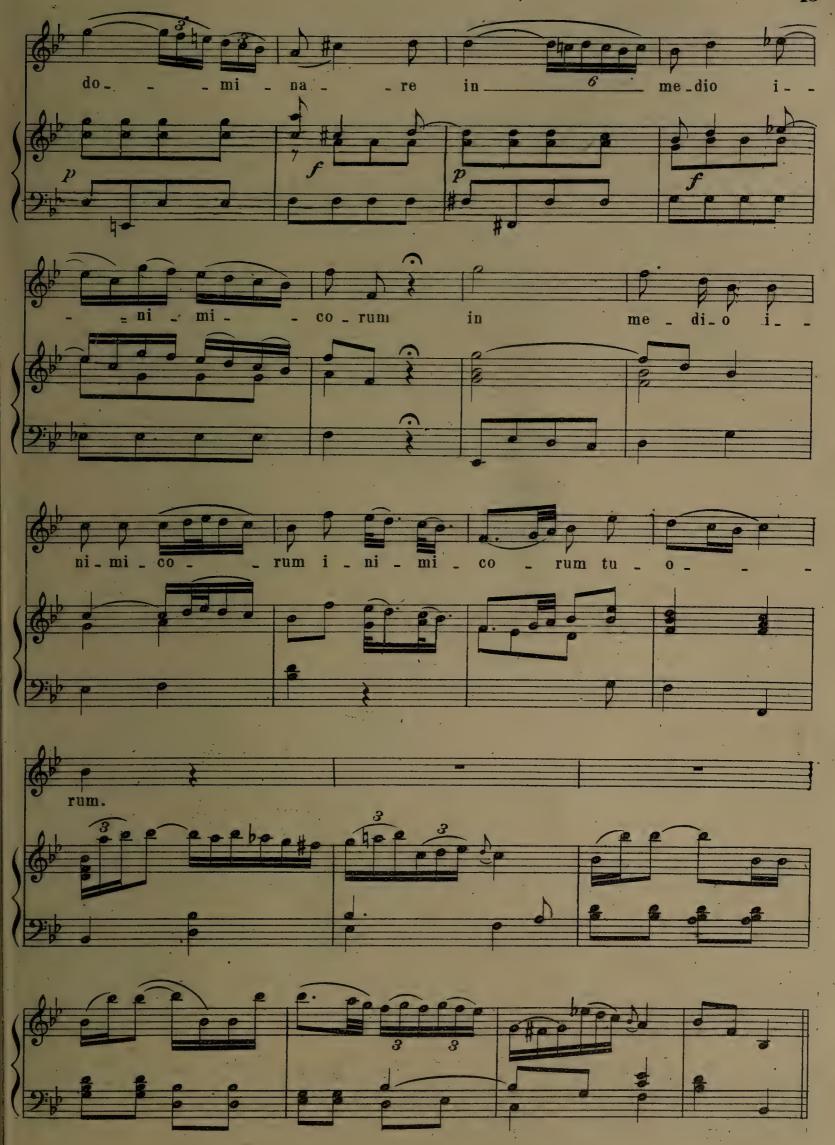
SOPRANO SOLO



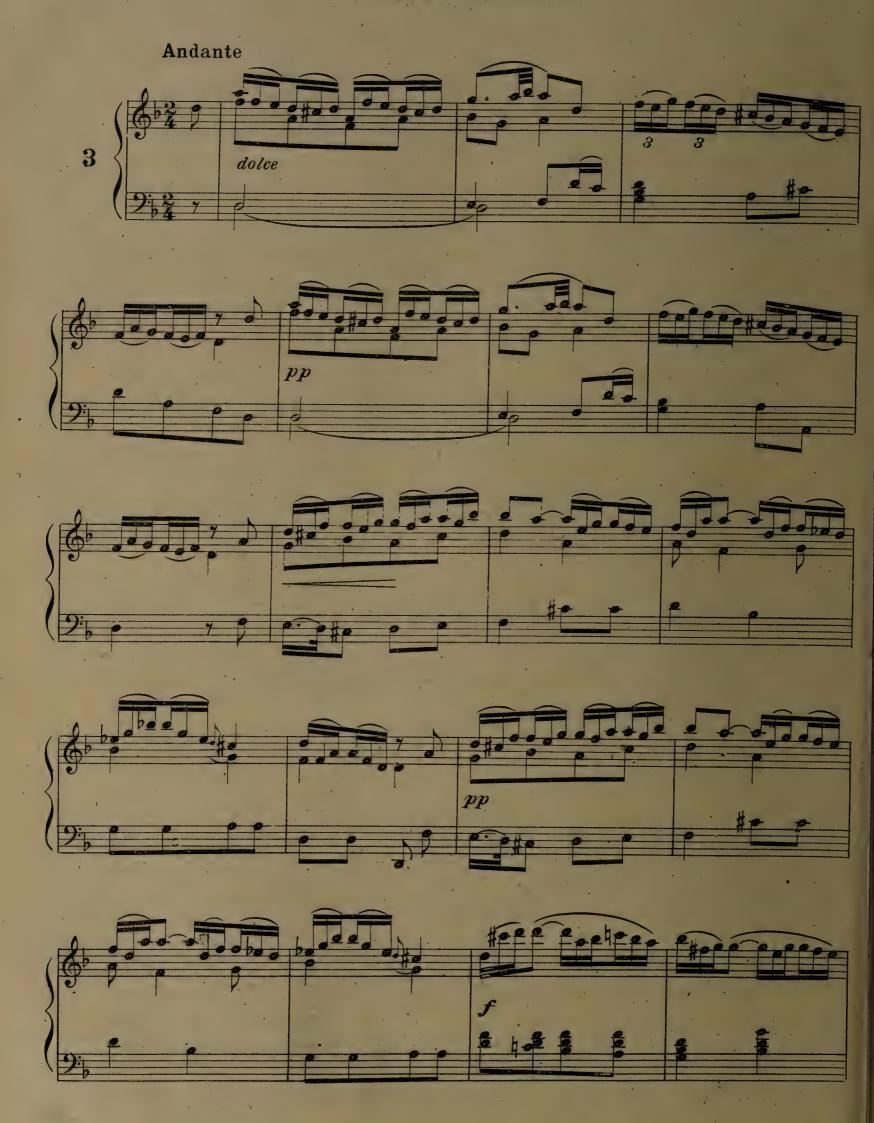


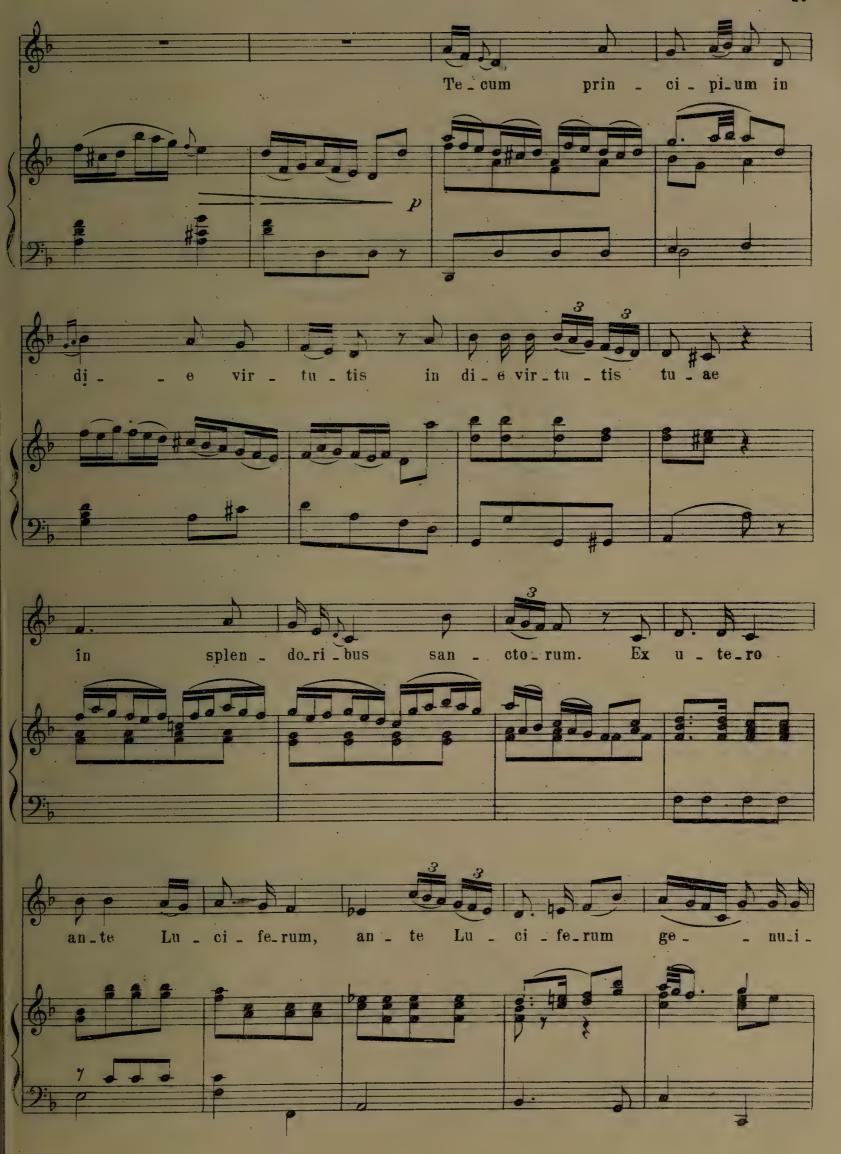


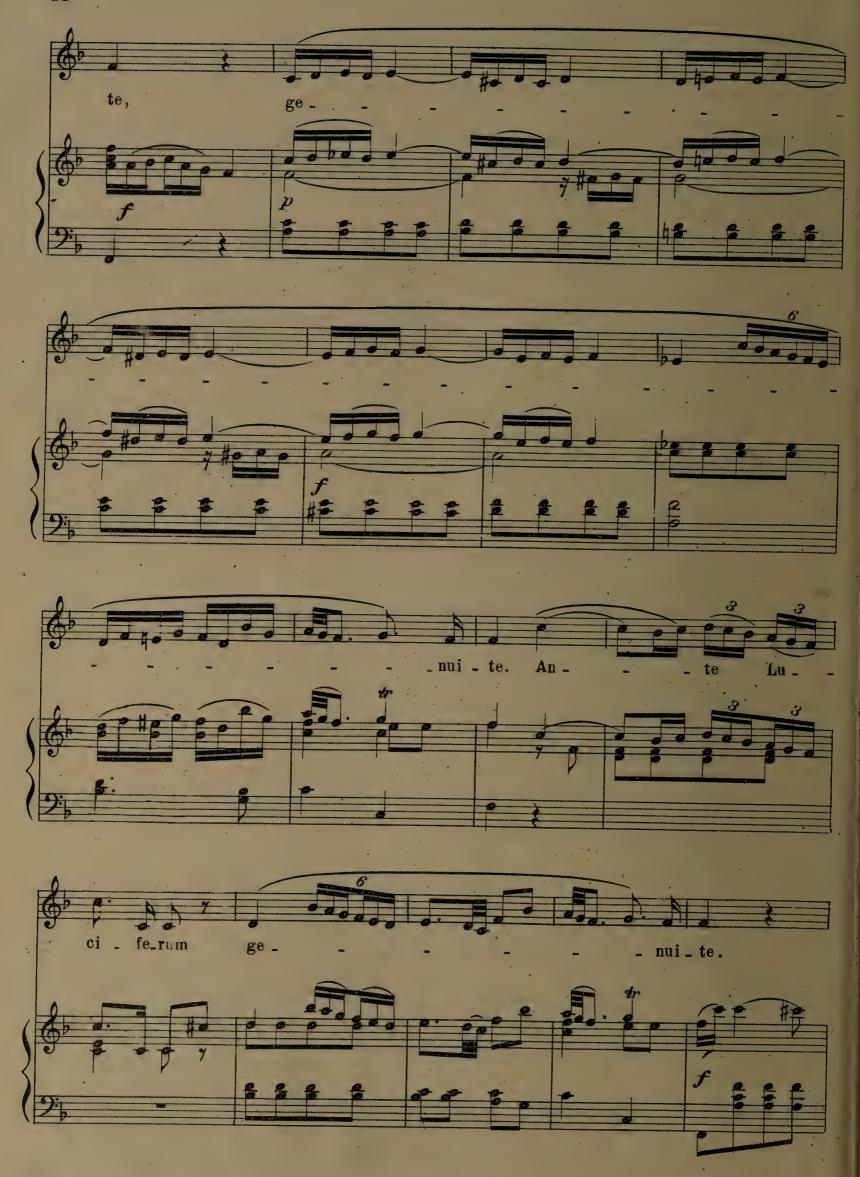


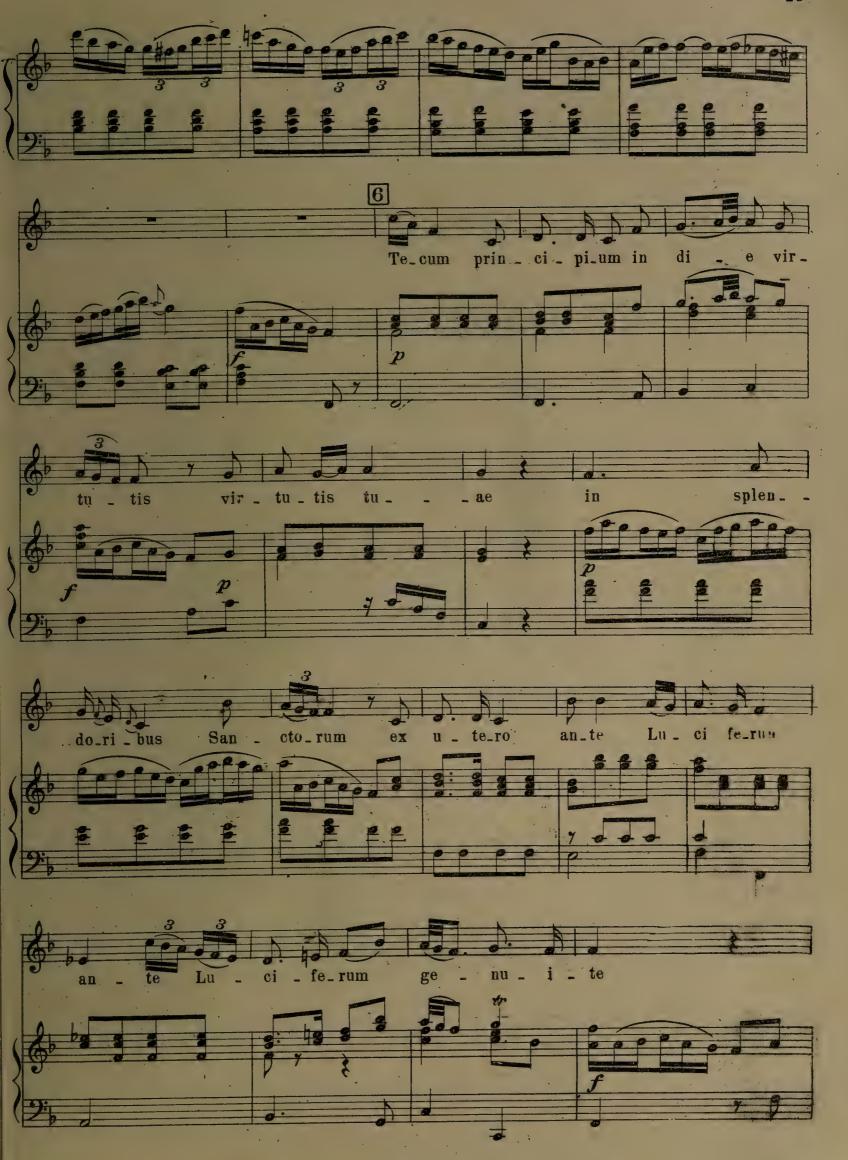


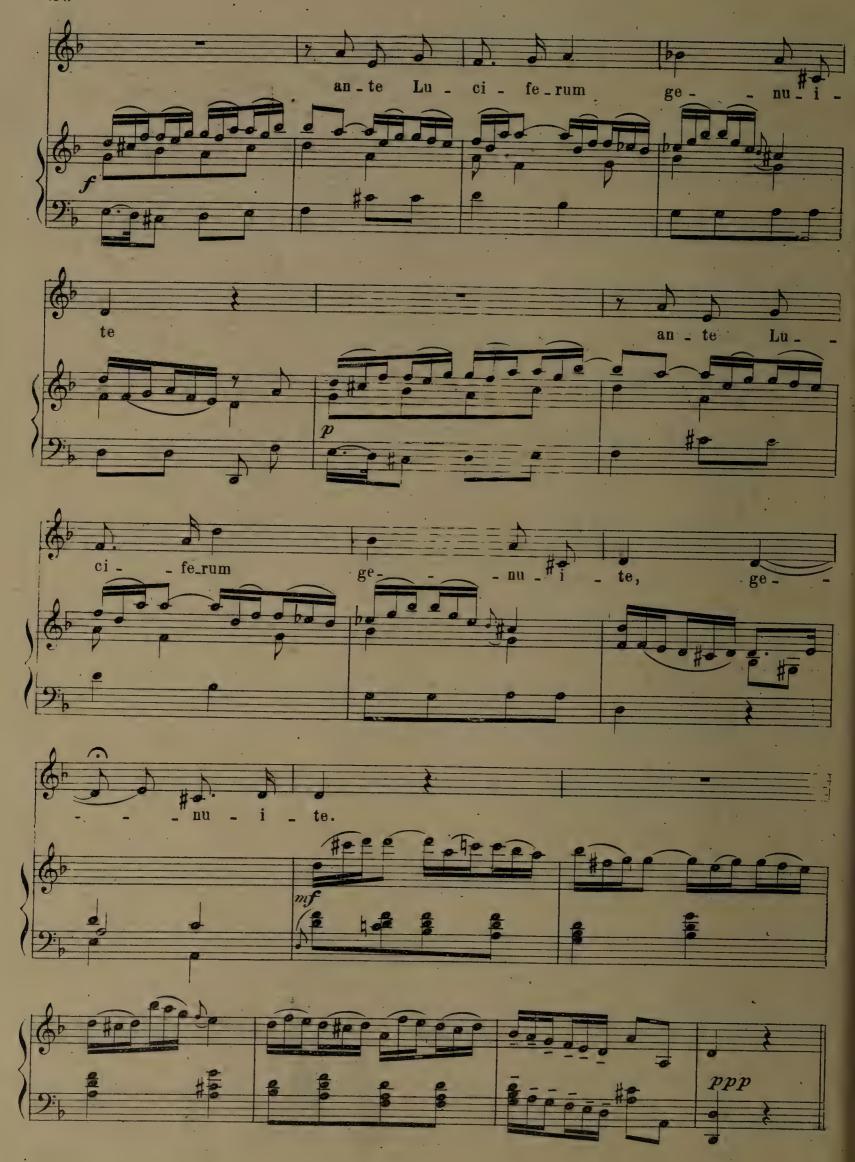
CONTRALTO SOLO

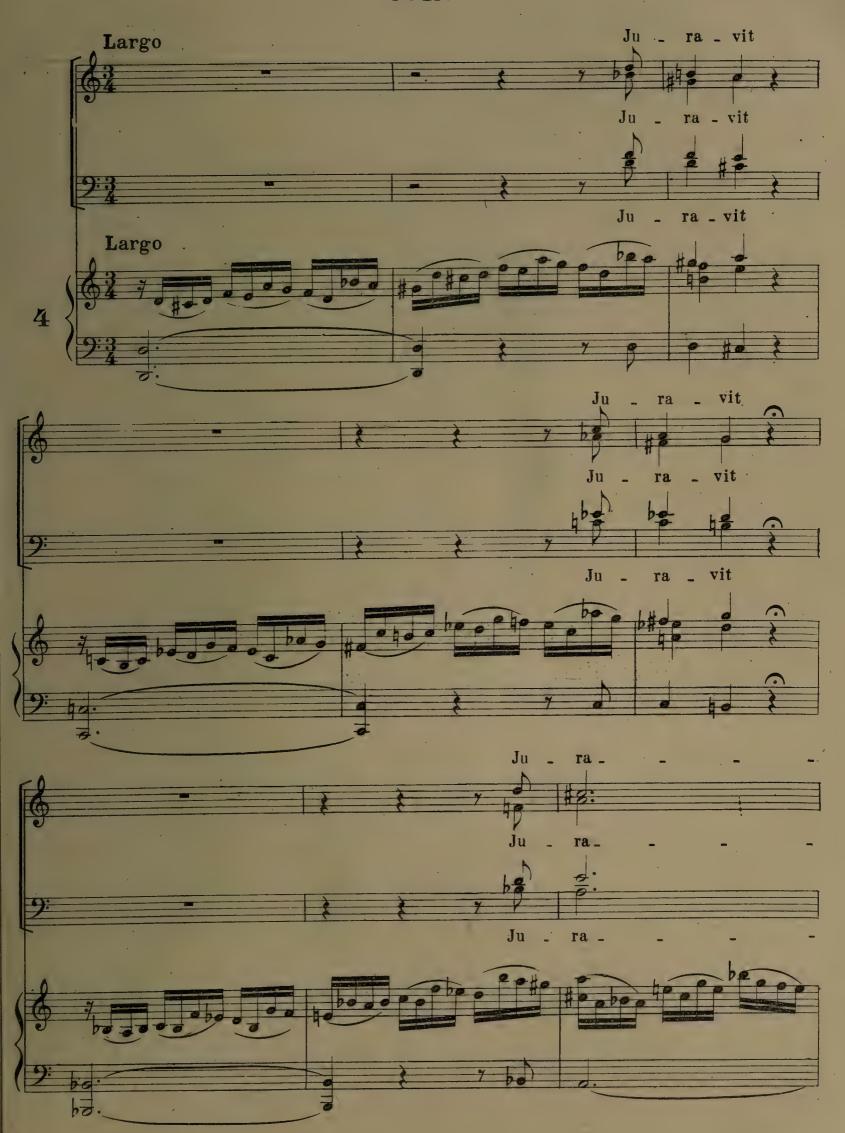


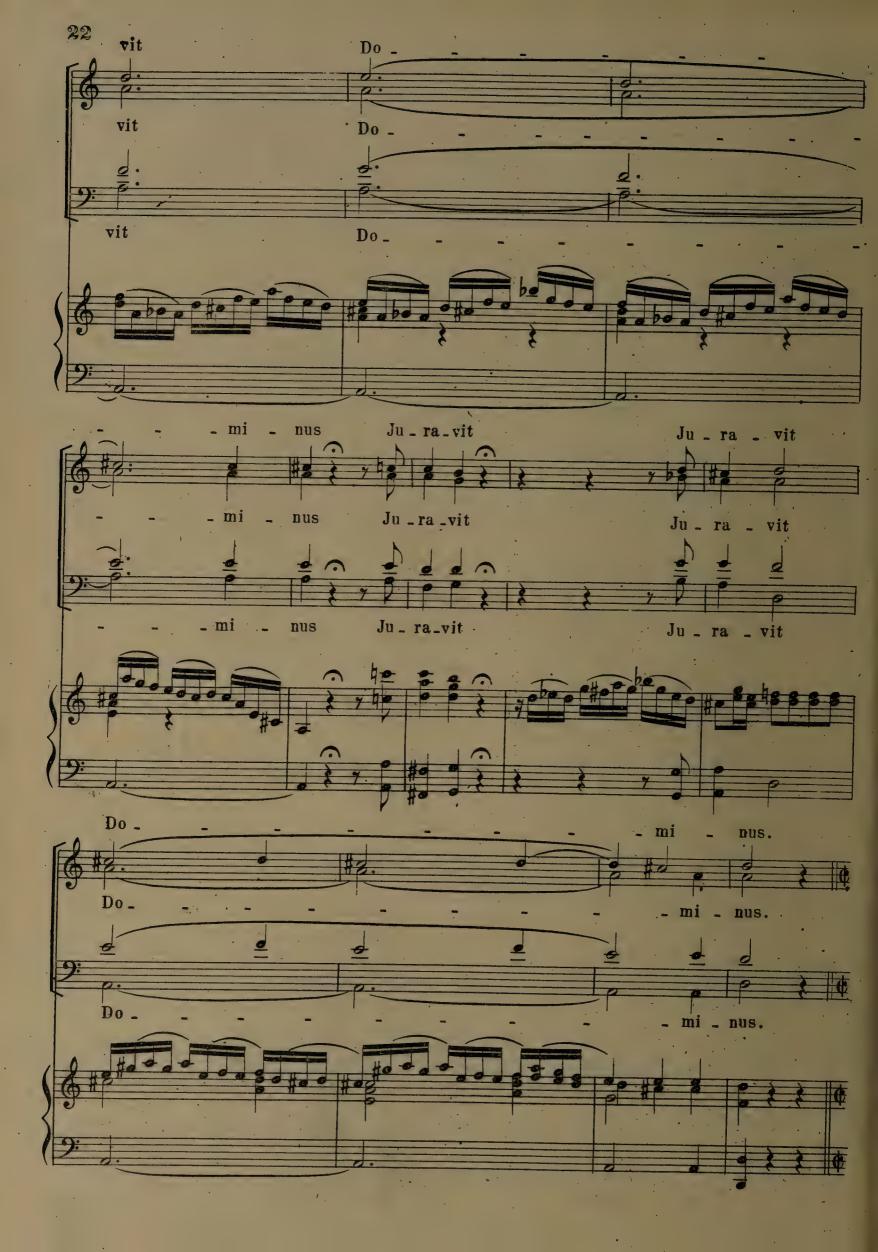


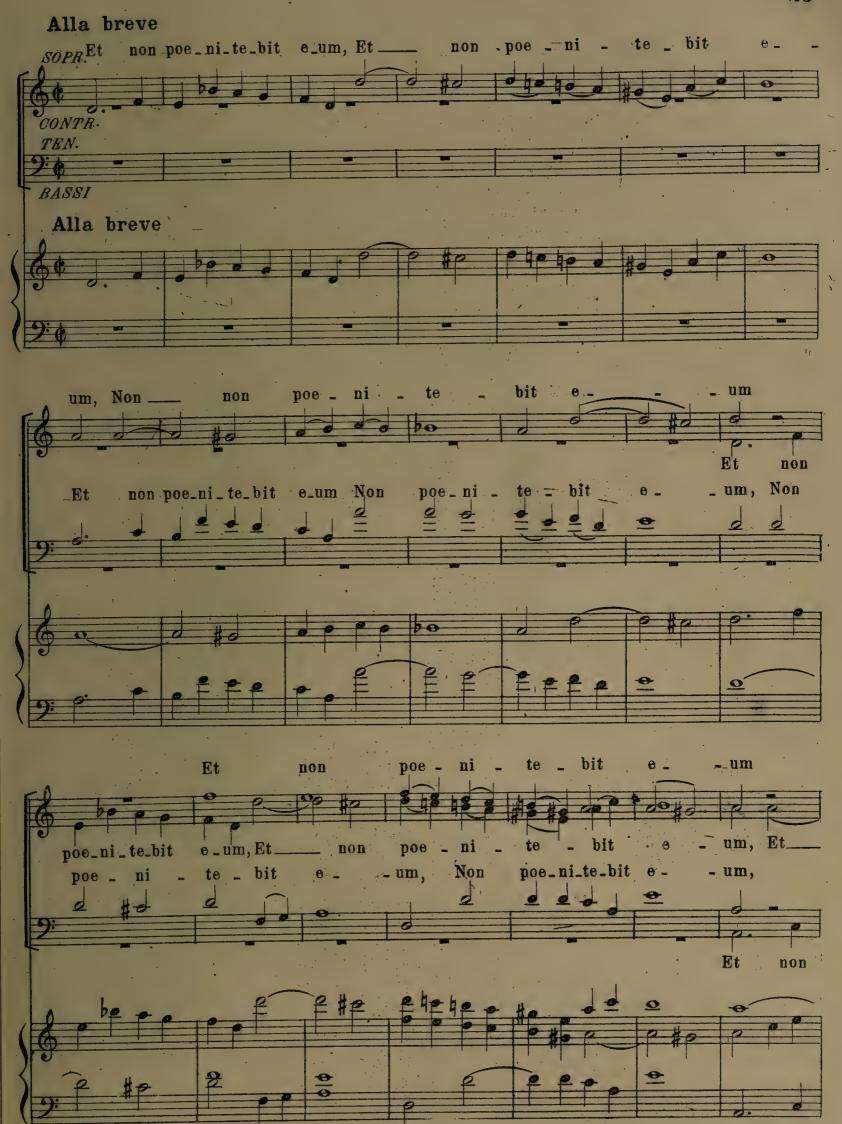


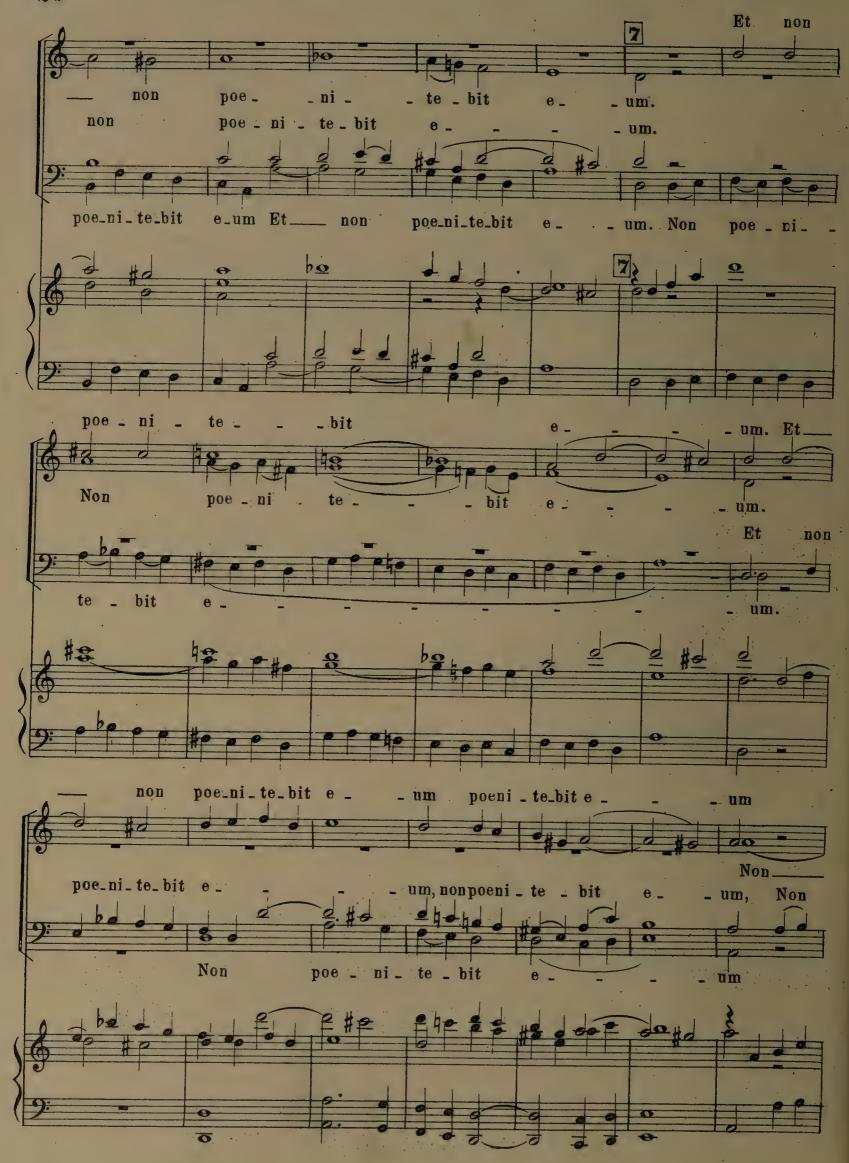


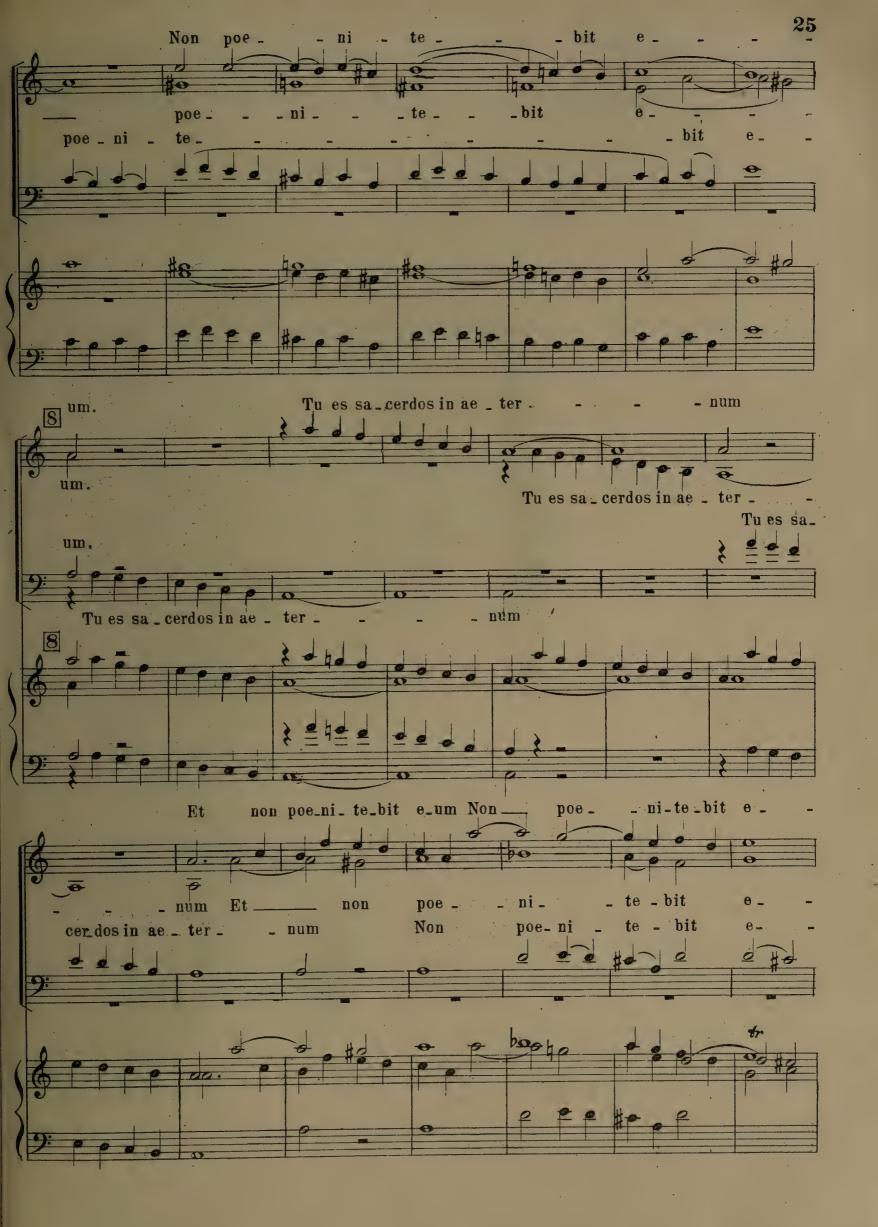


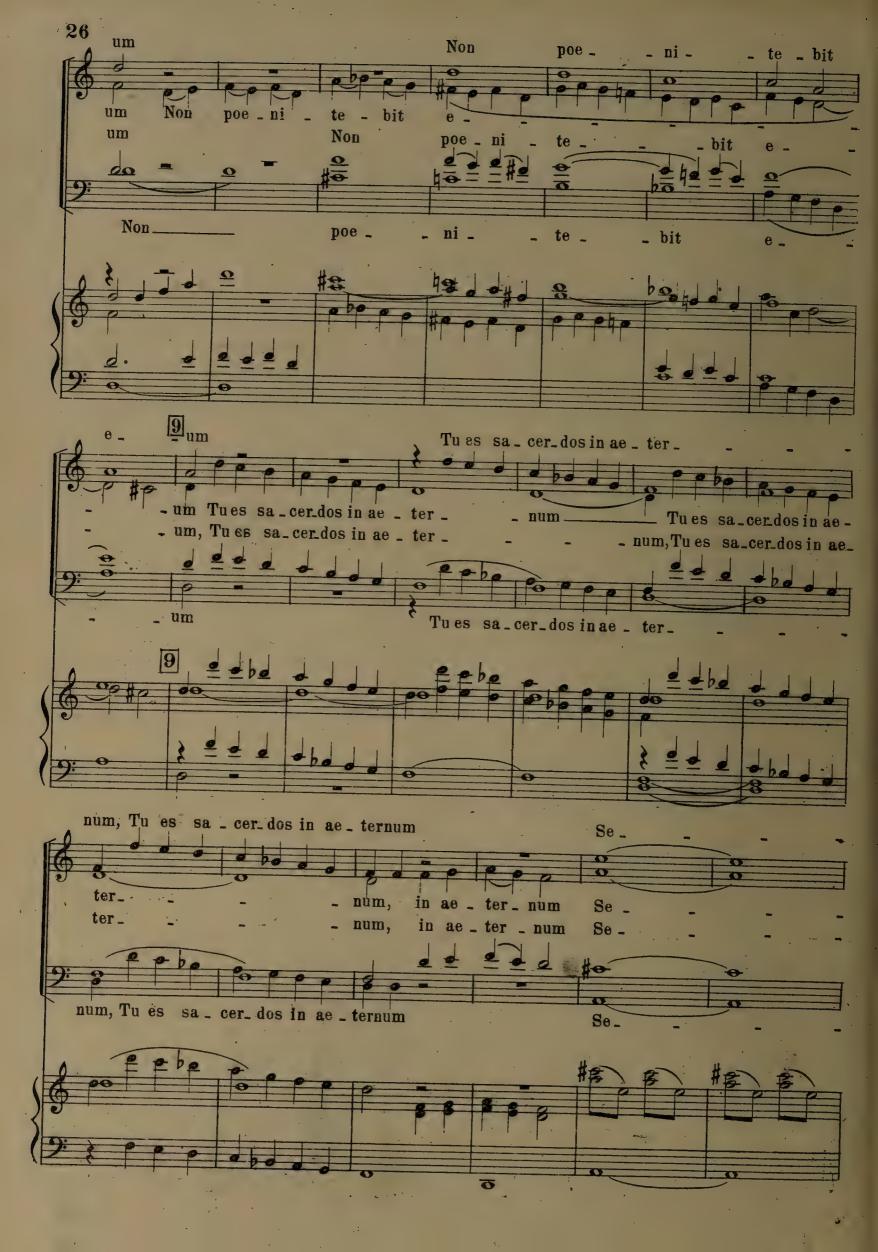


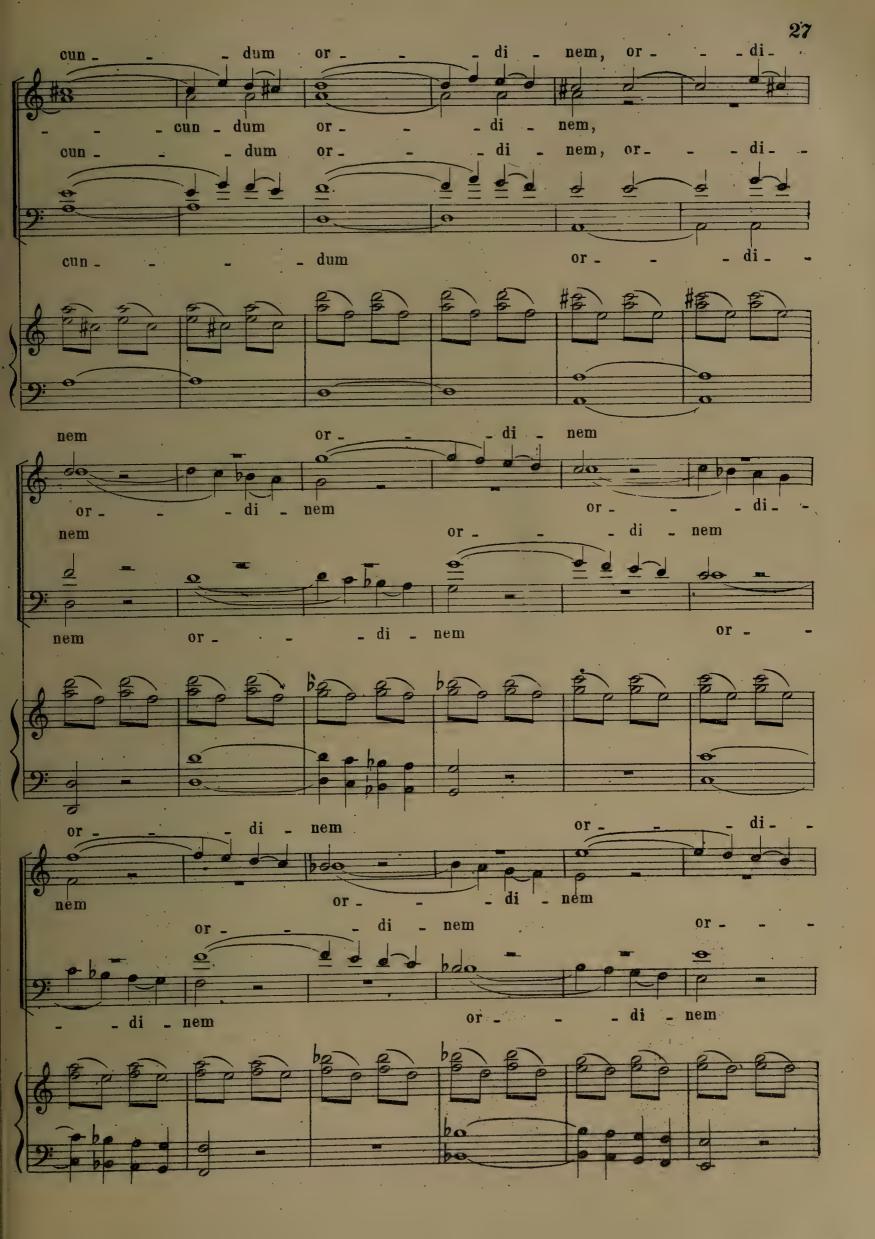


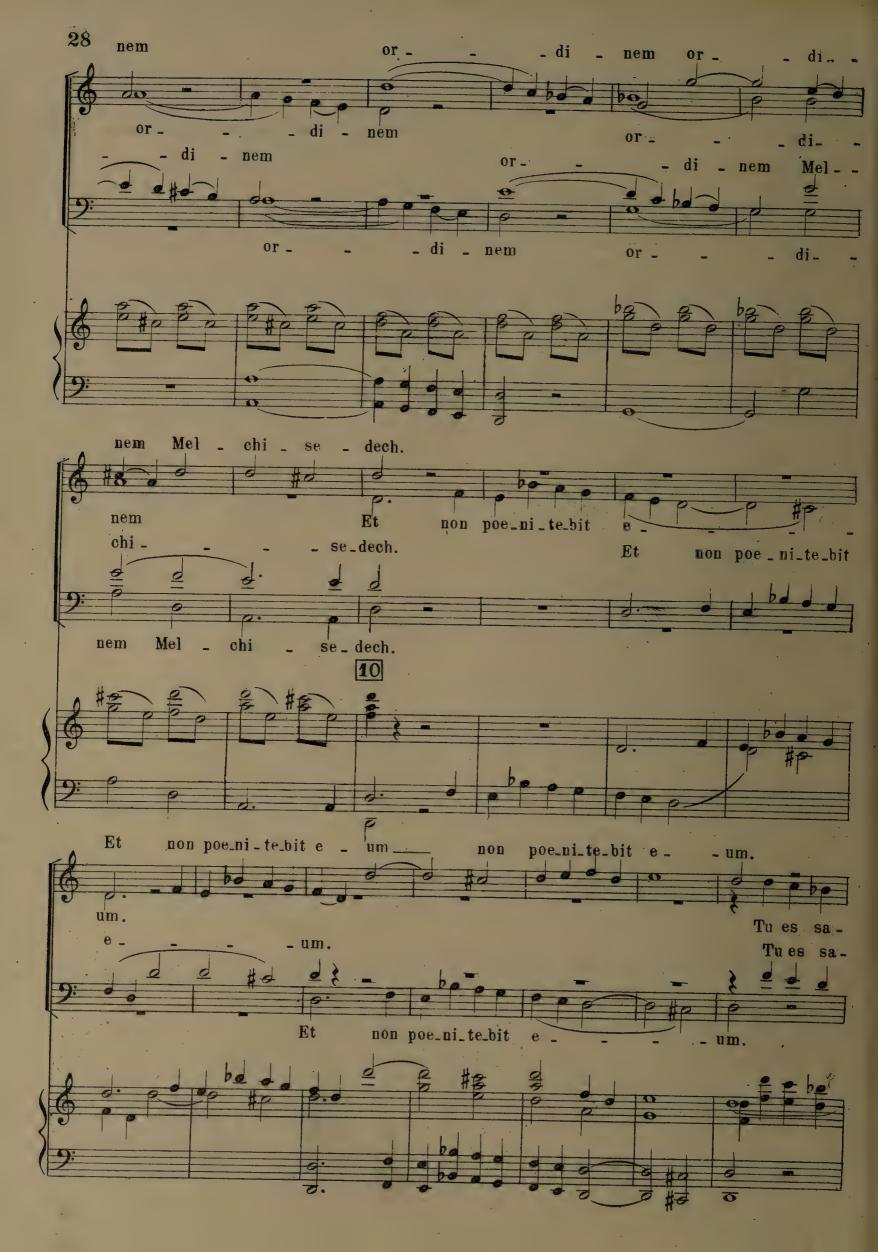


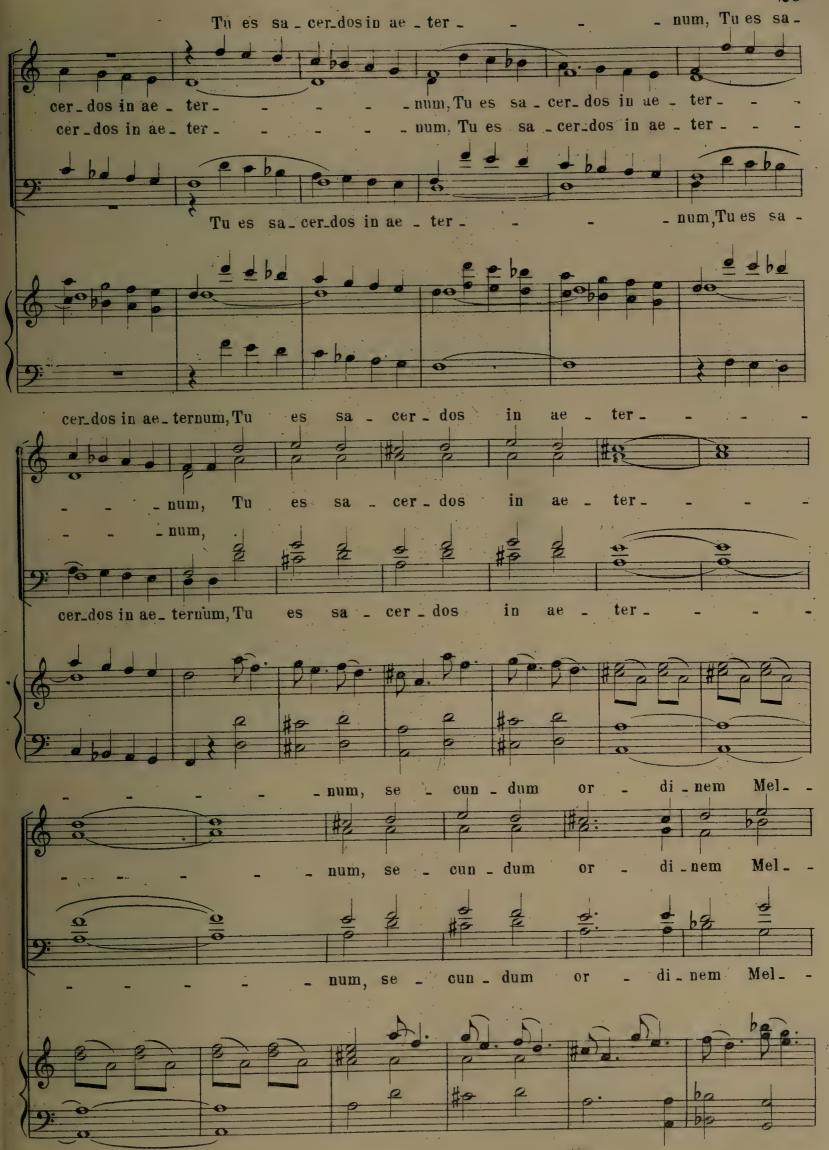


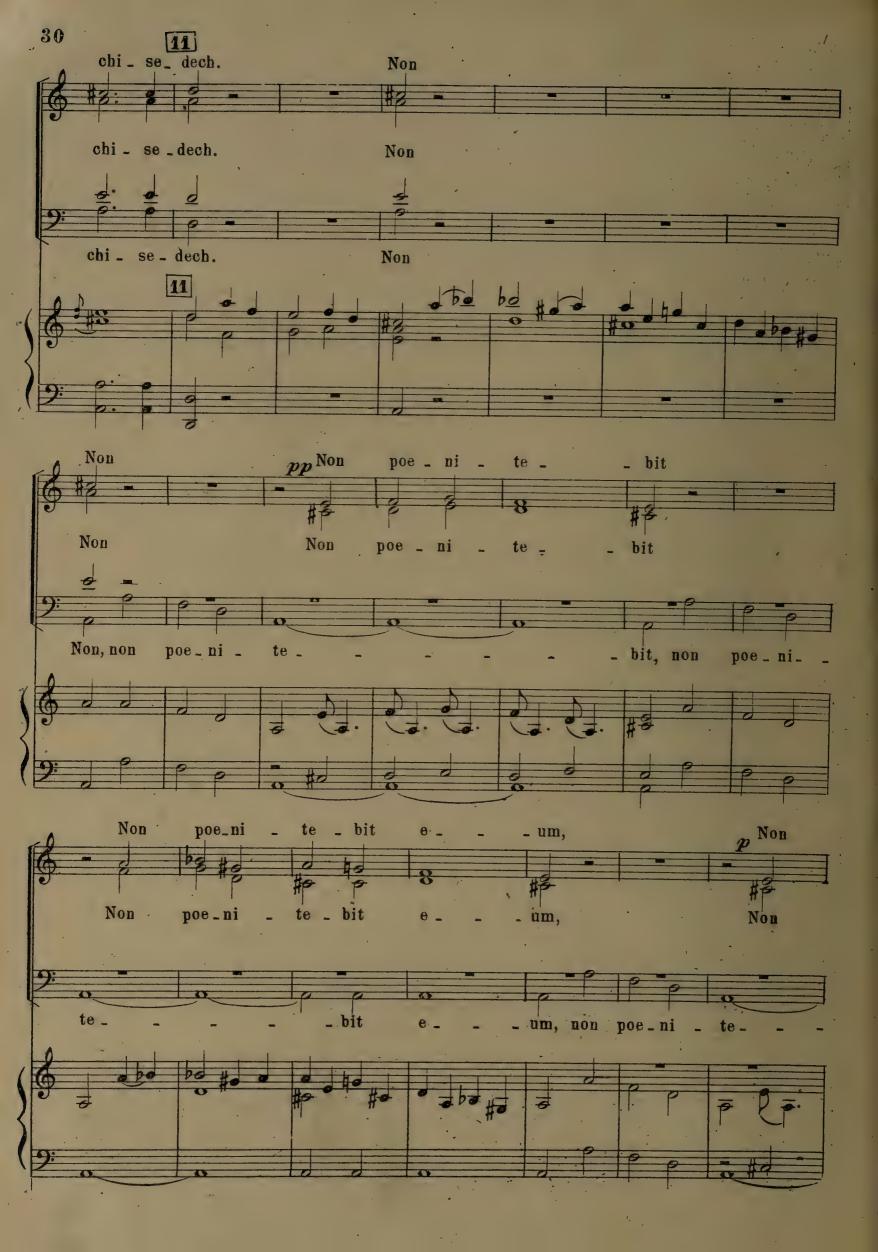


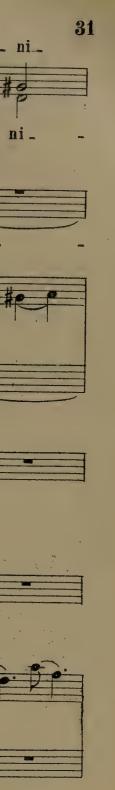


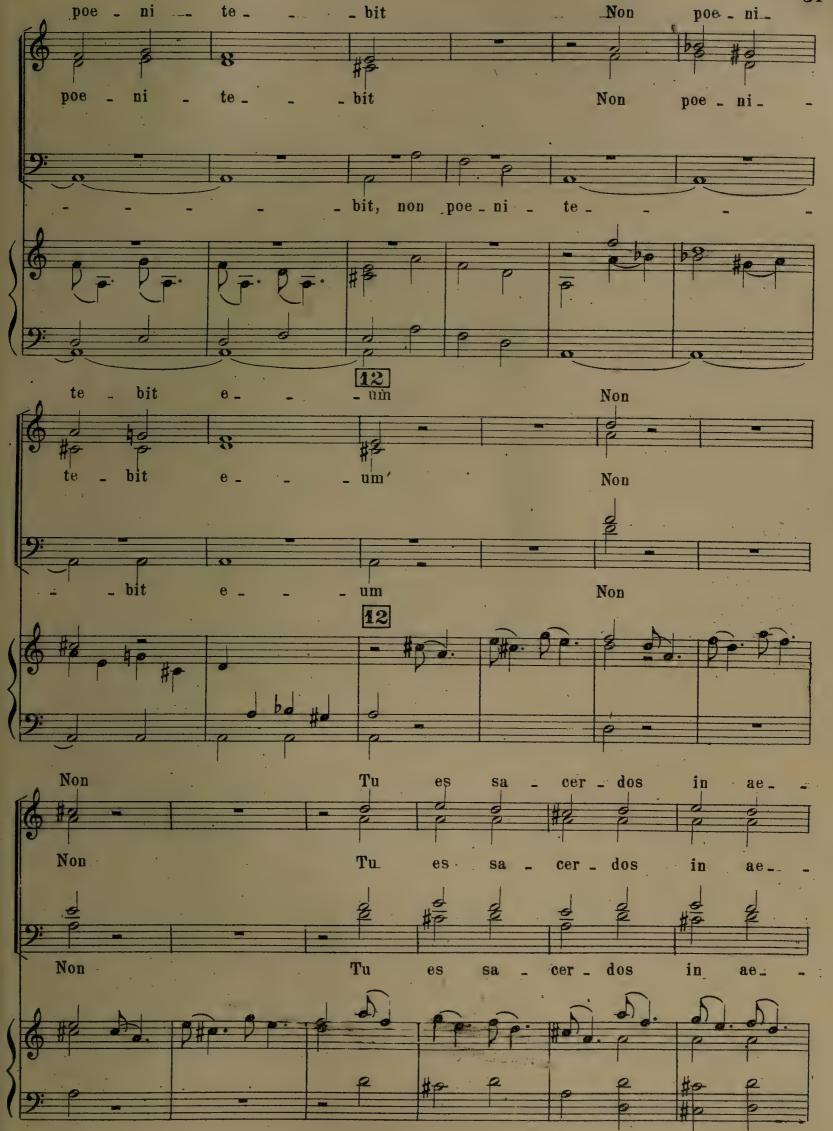


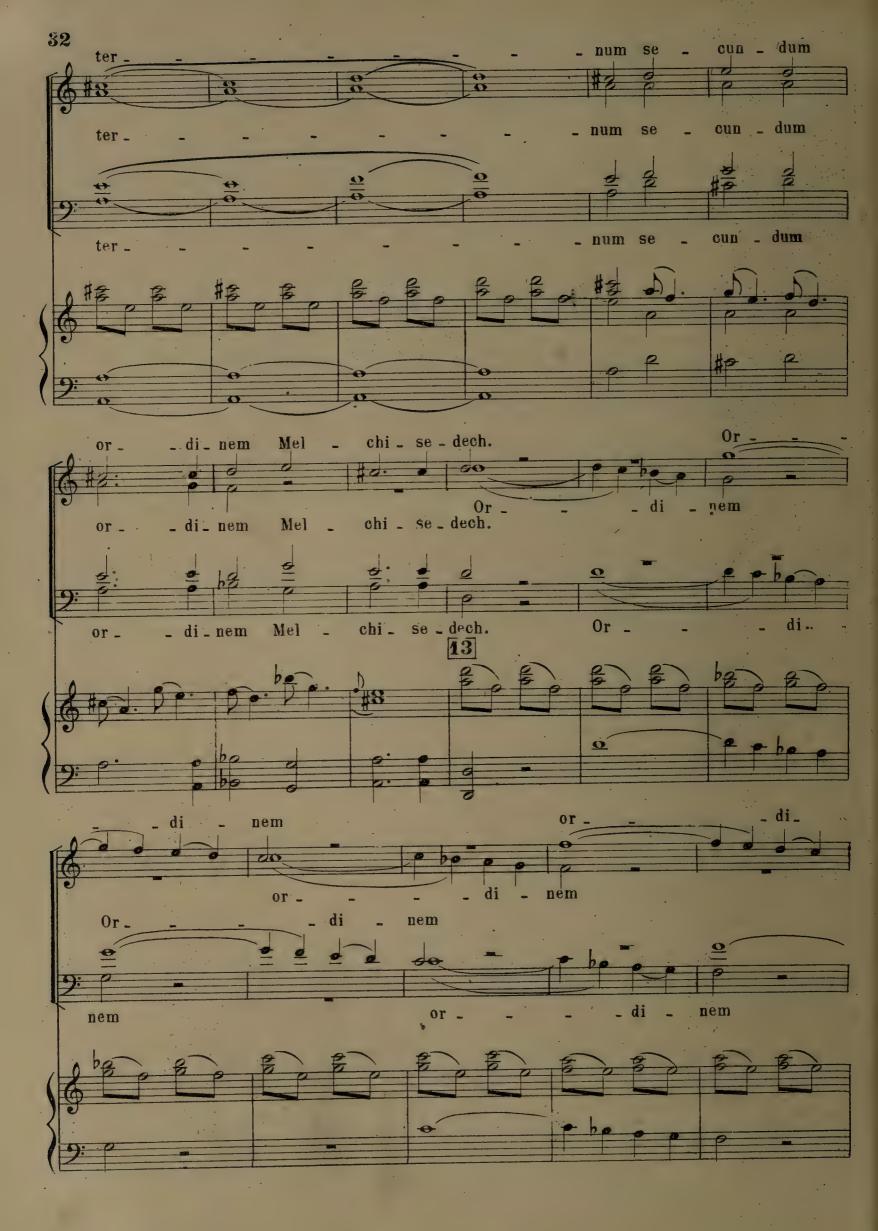


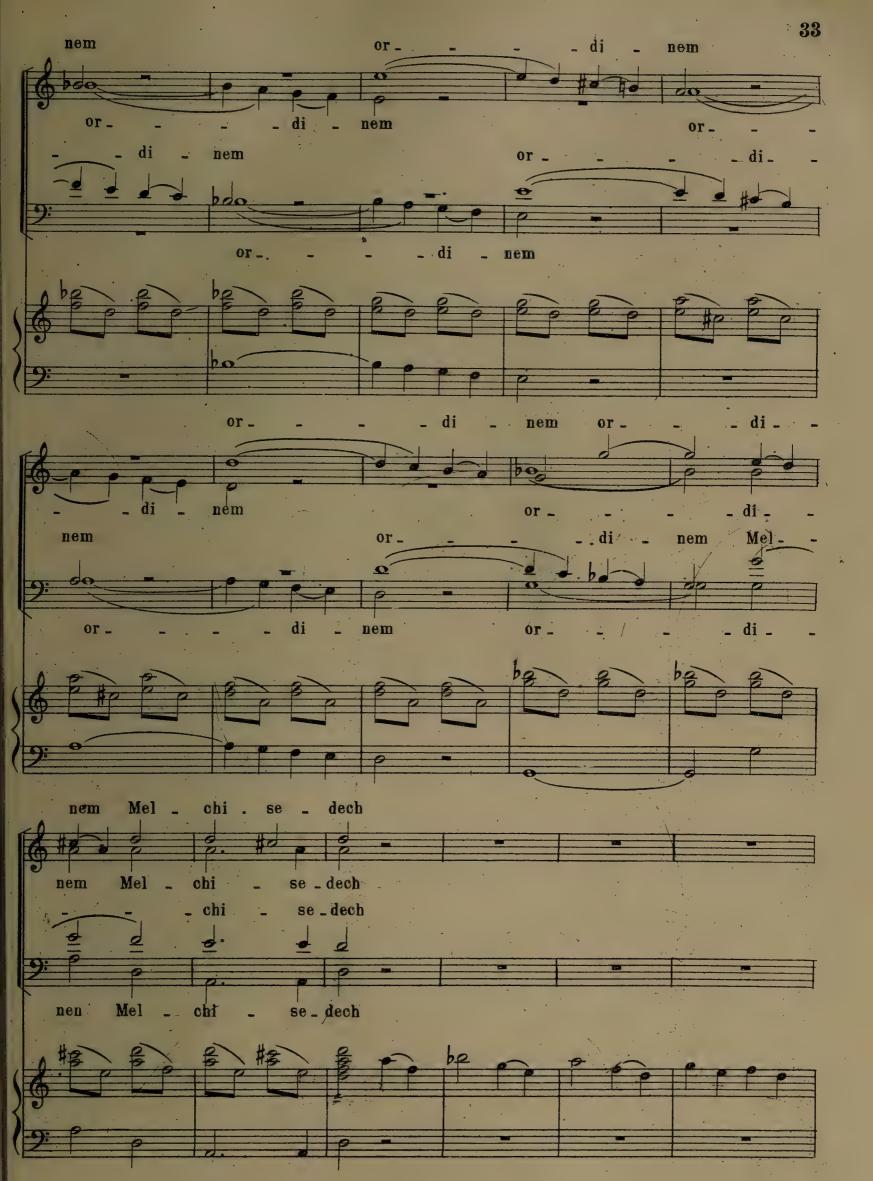


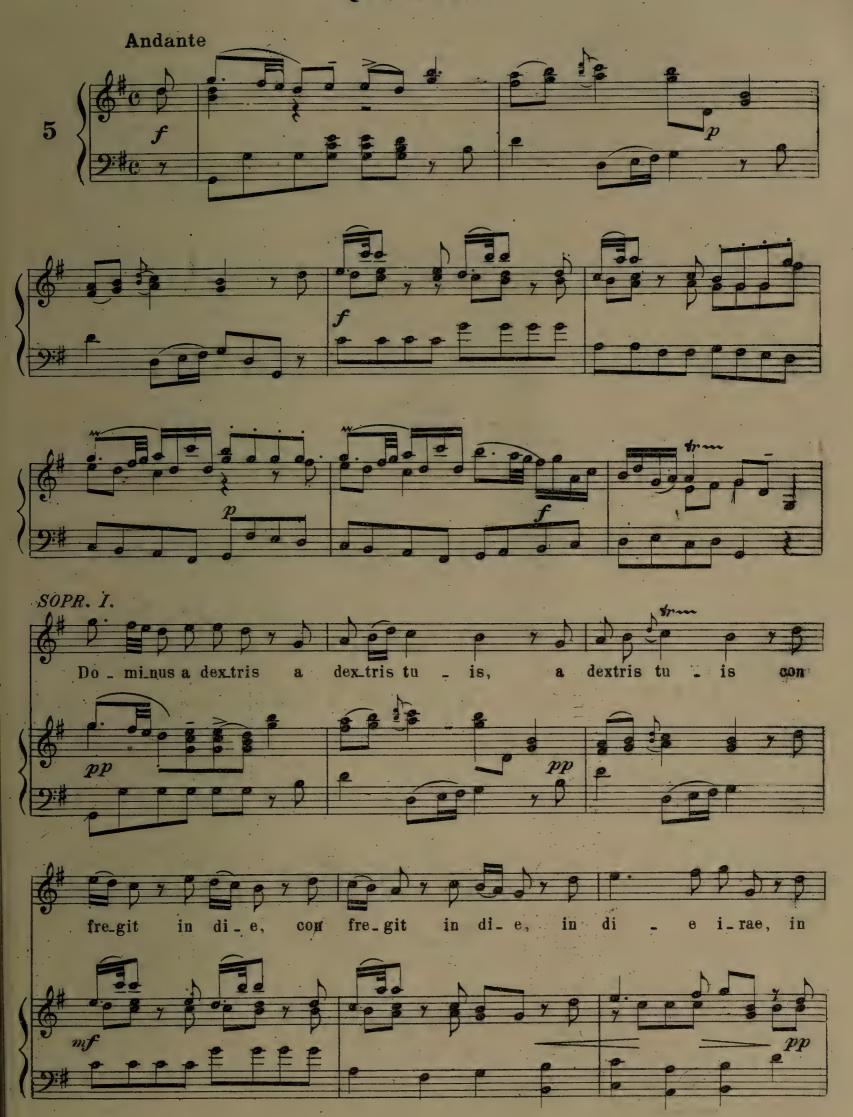


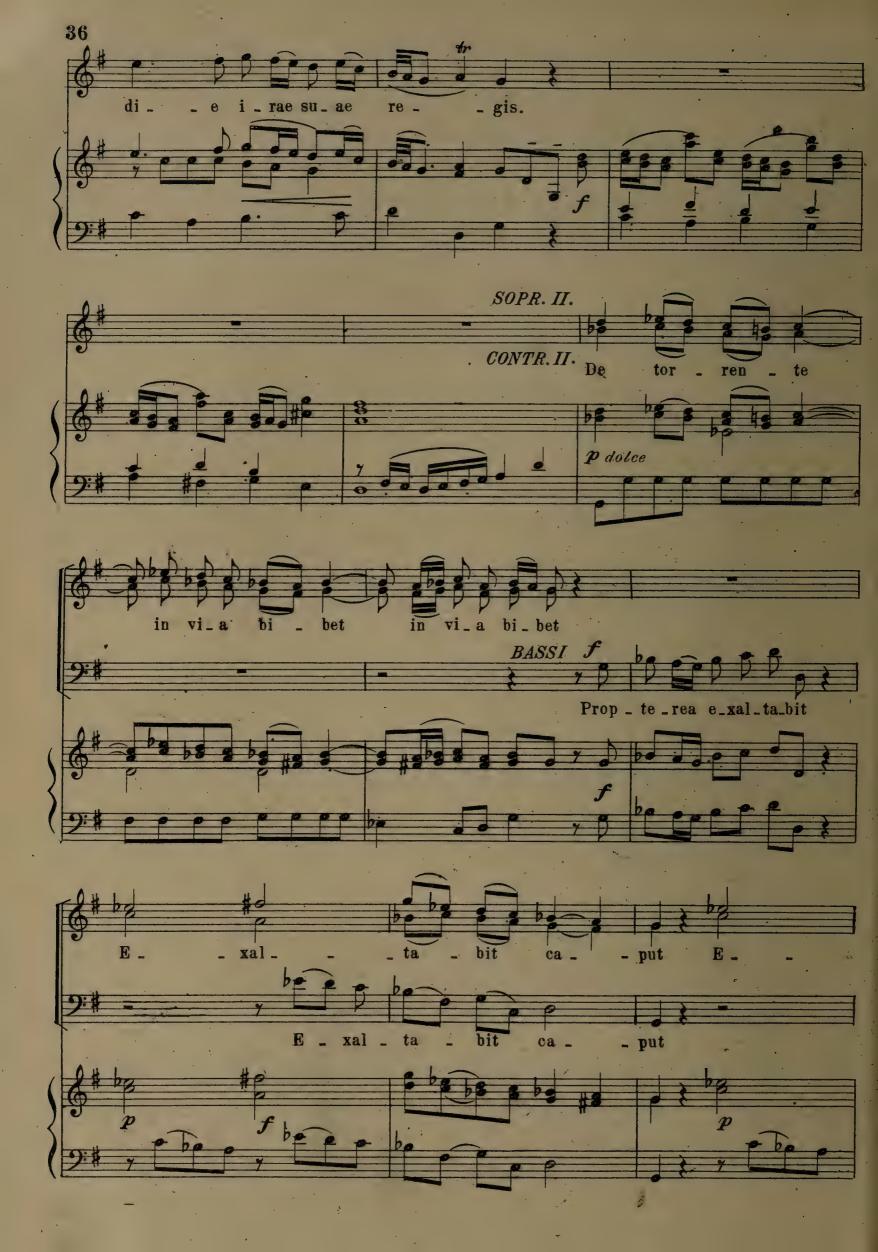


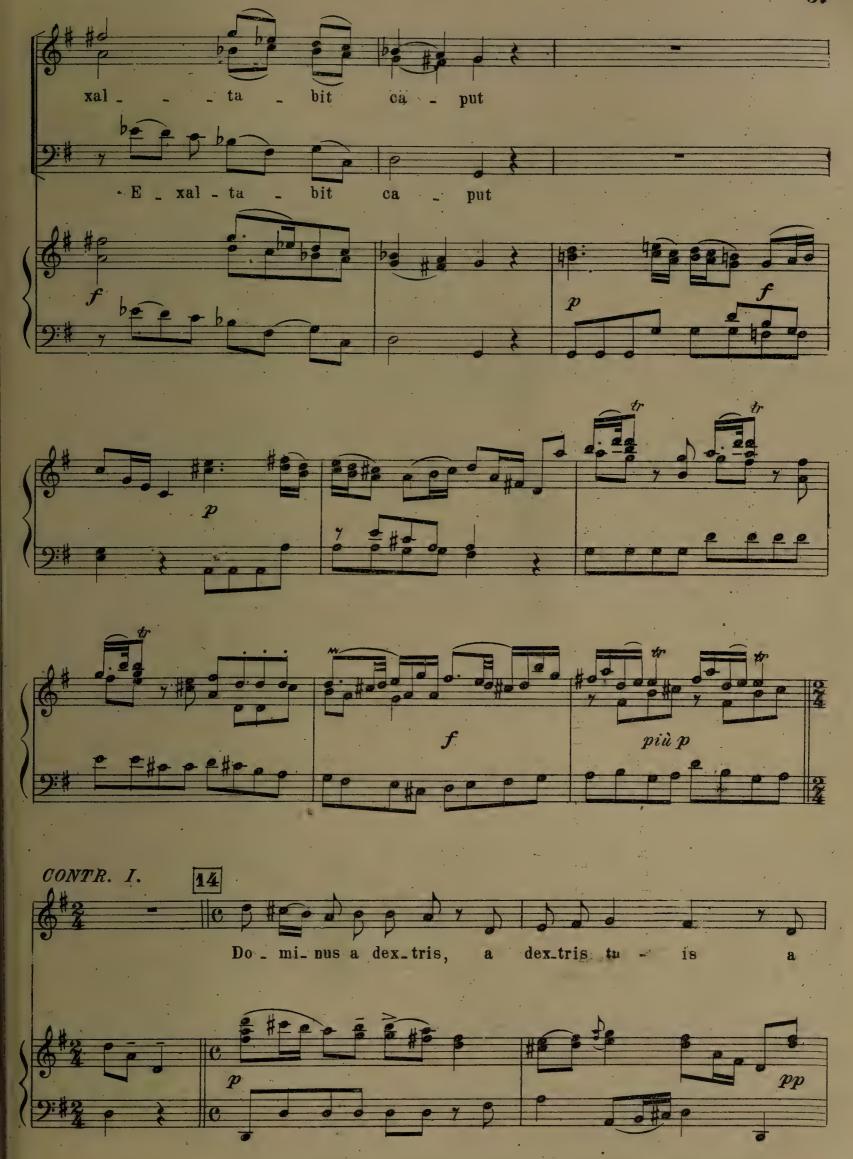


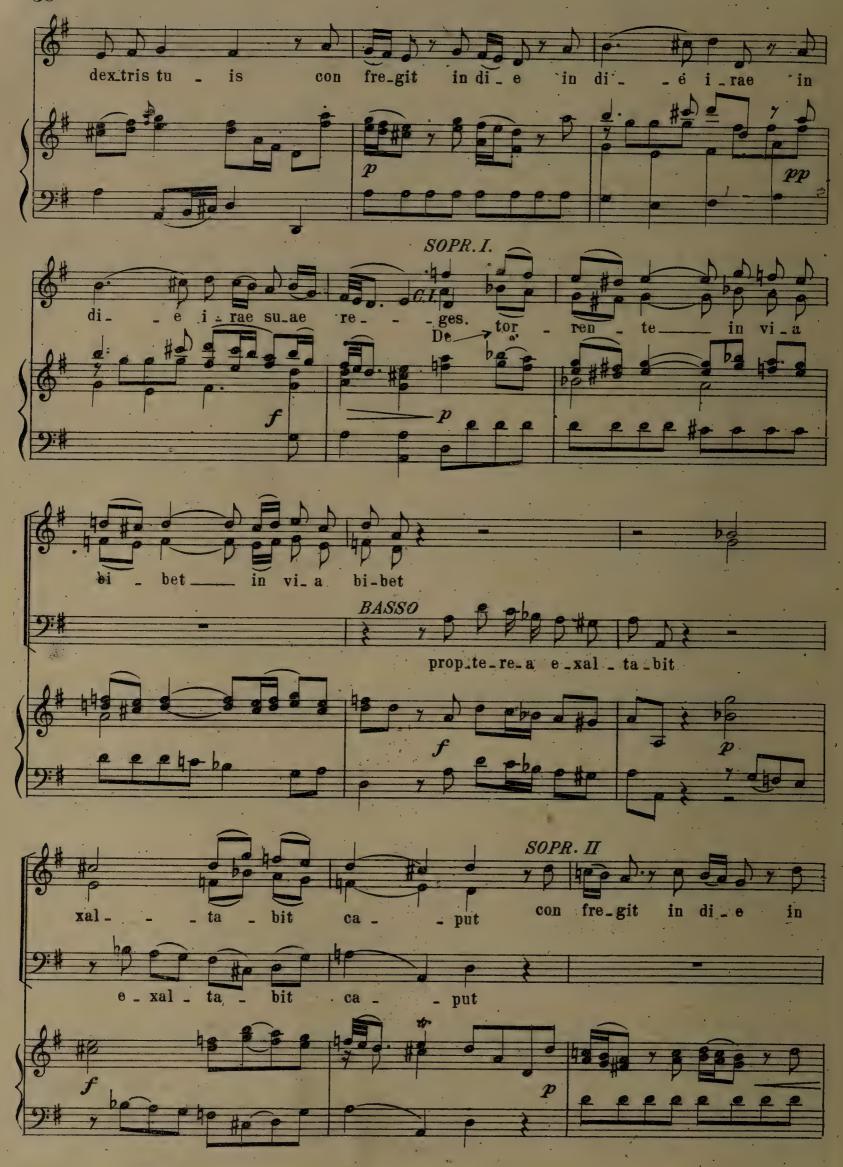




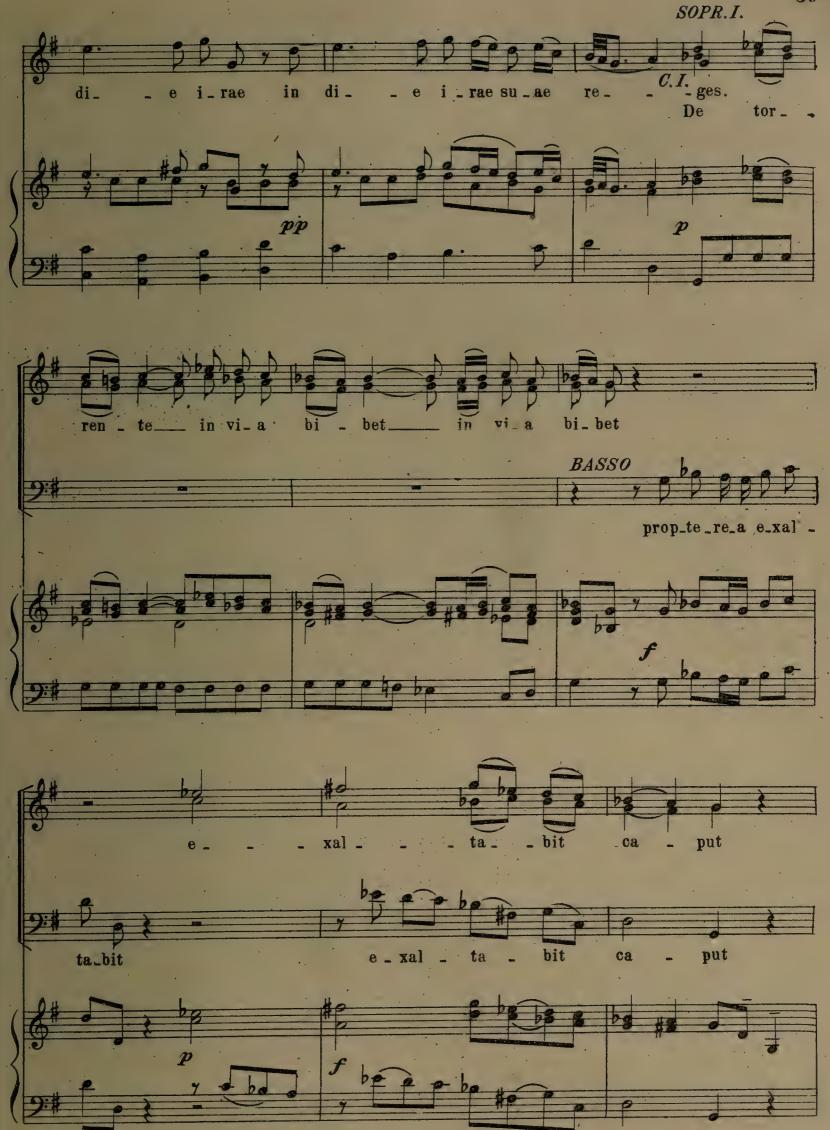


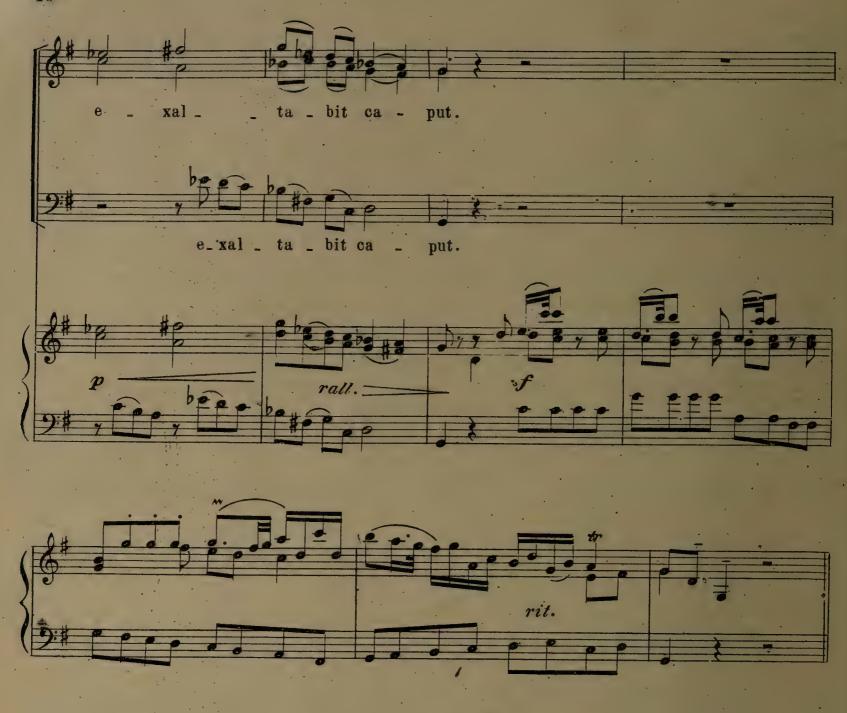








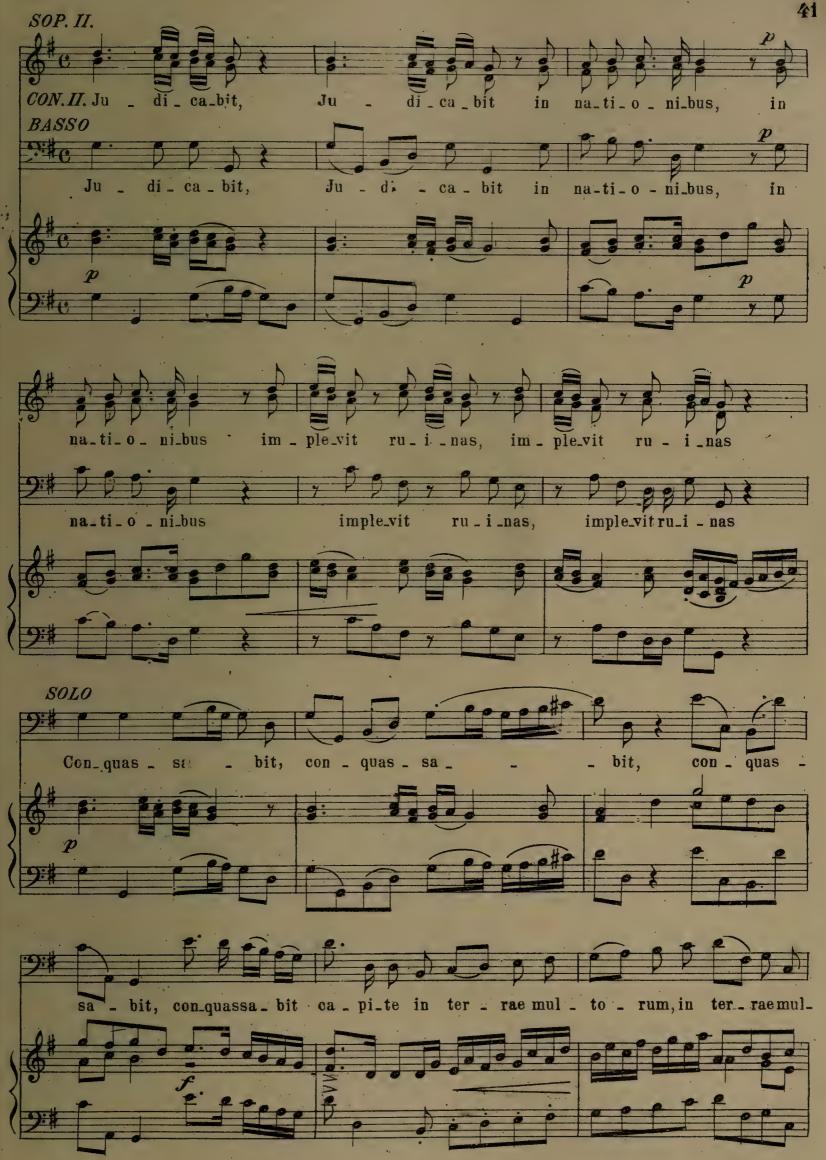


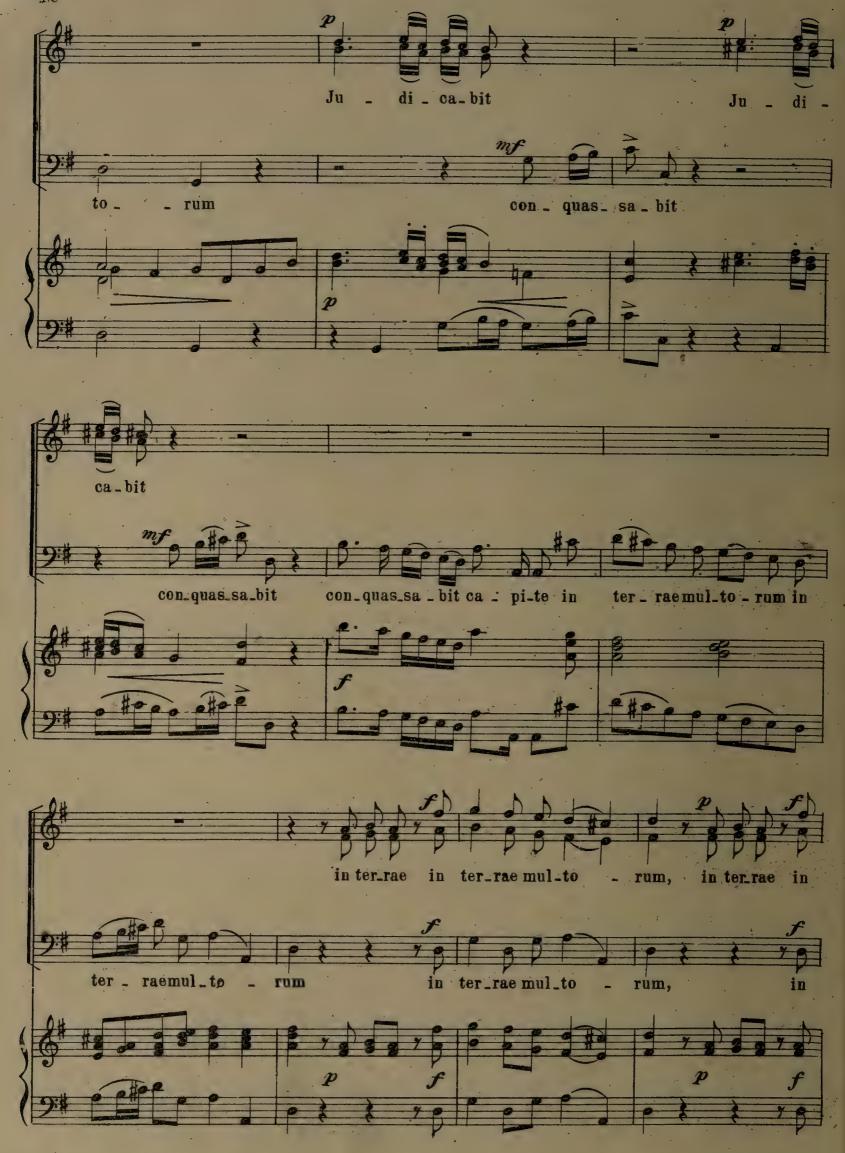


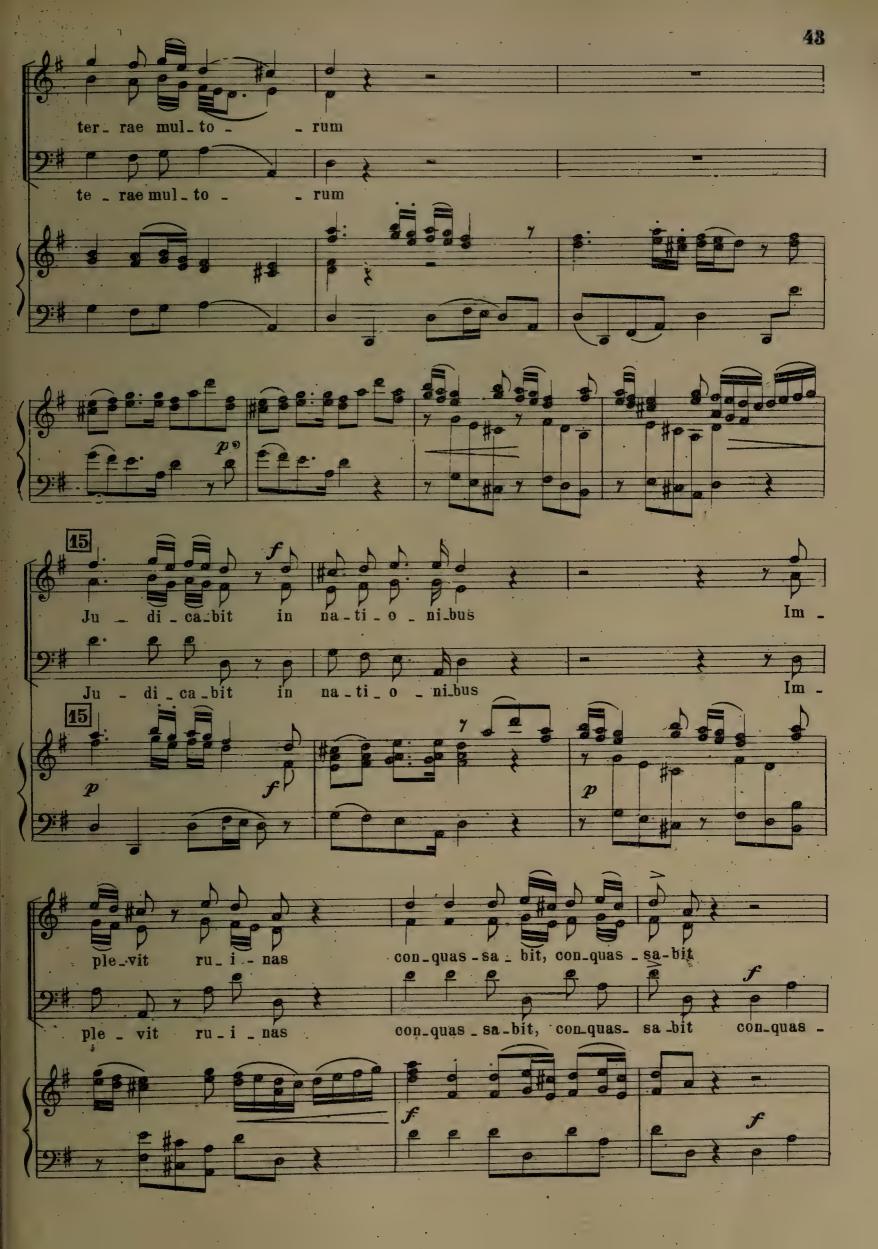
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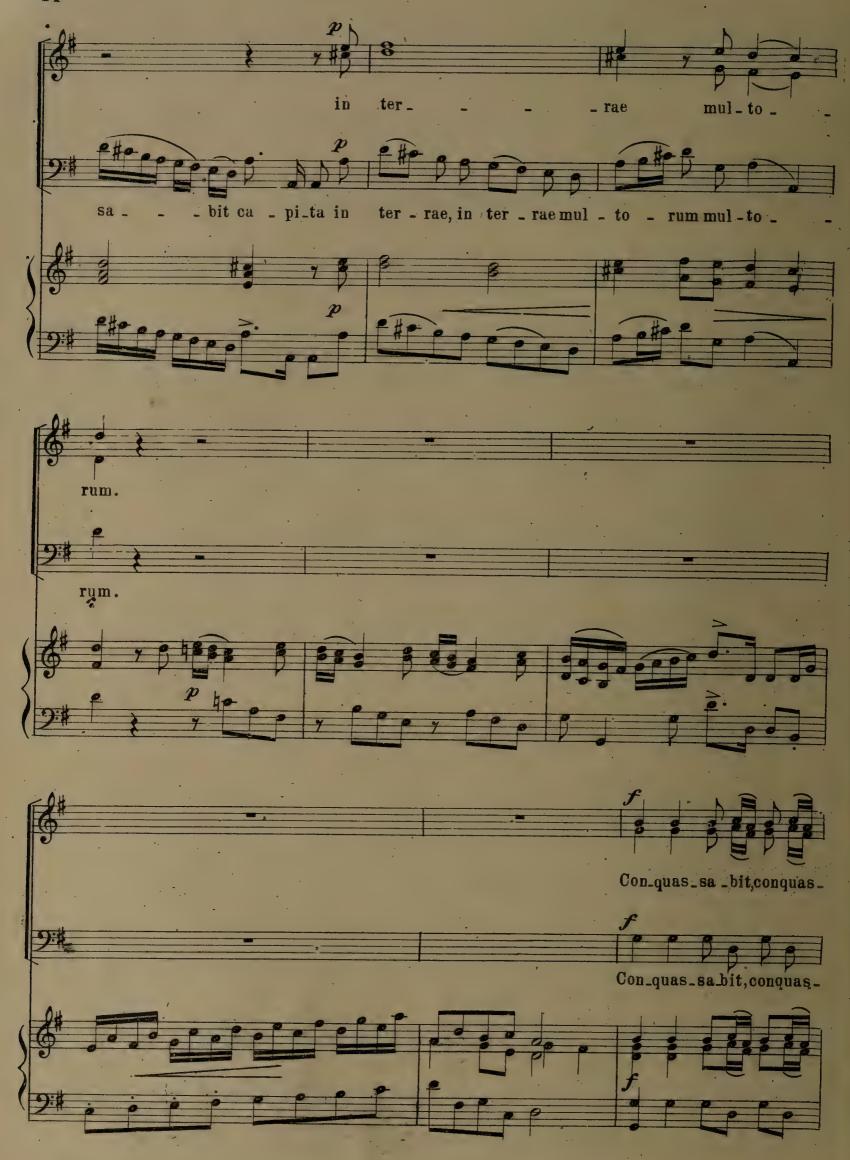


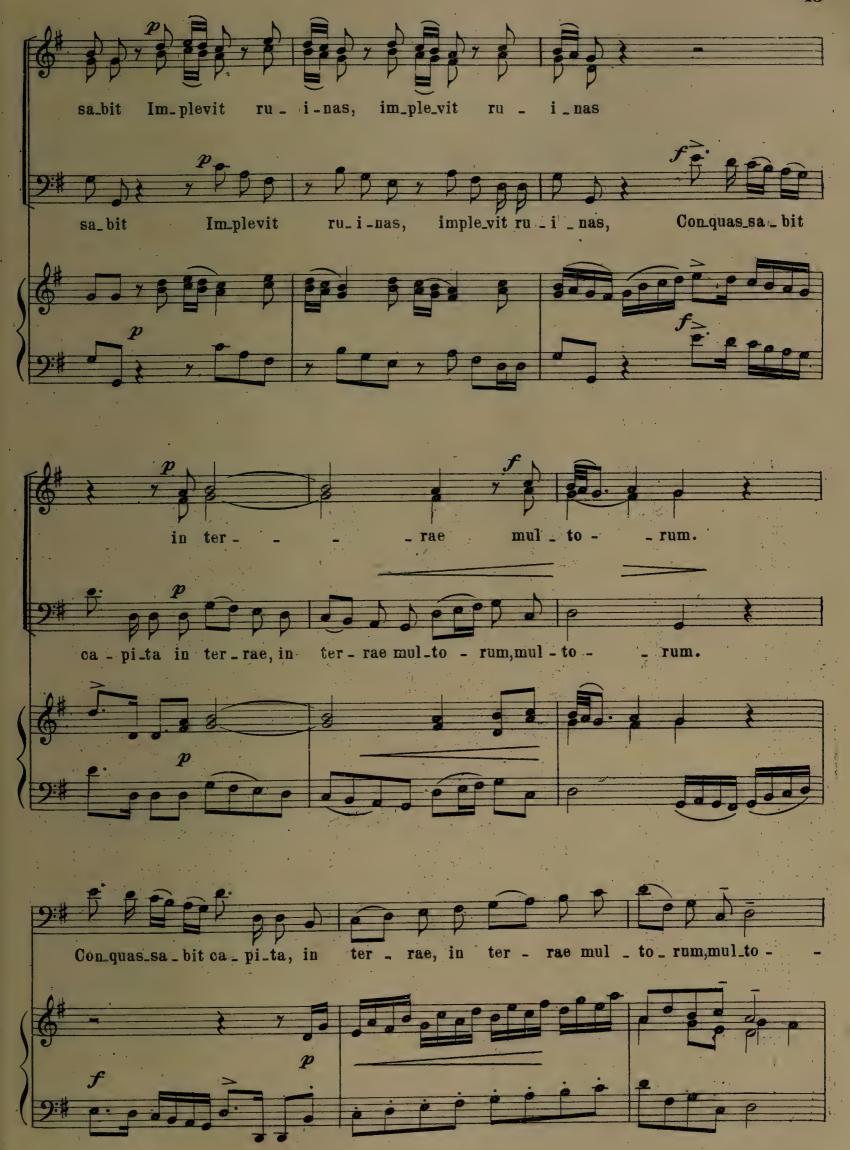


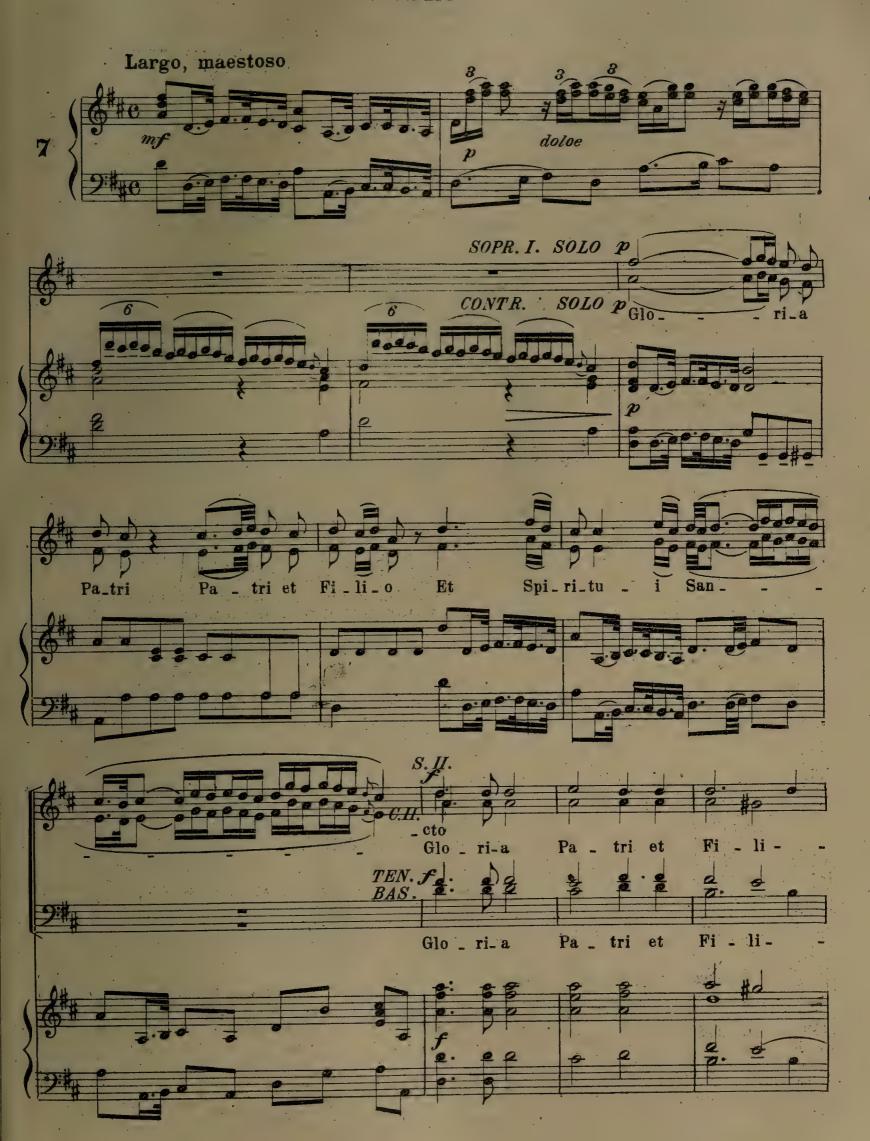


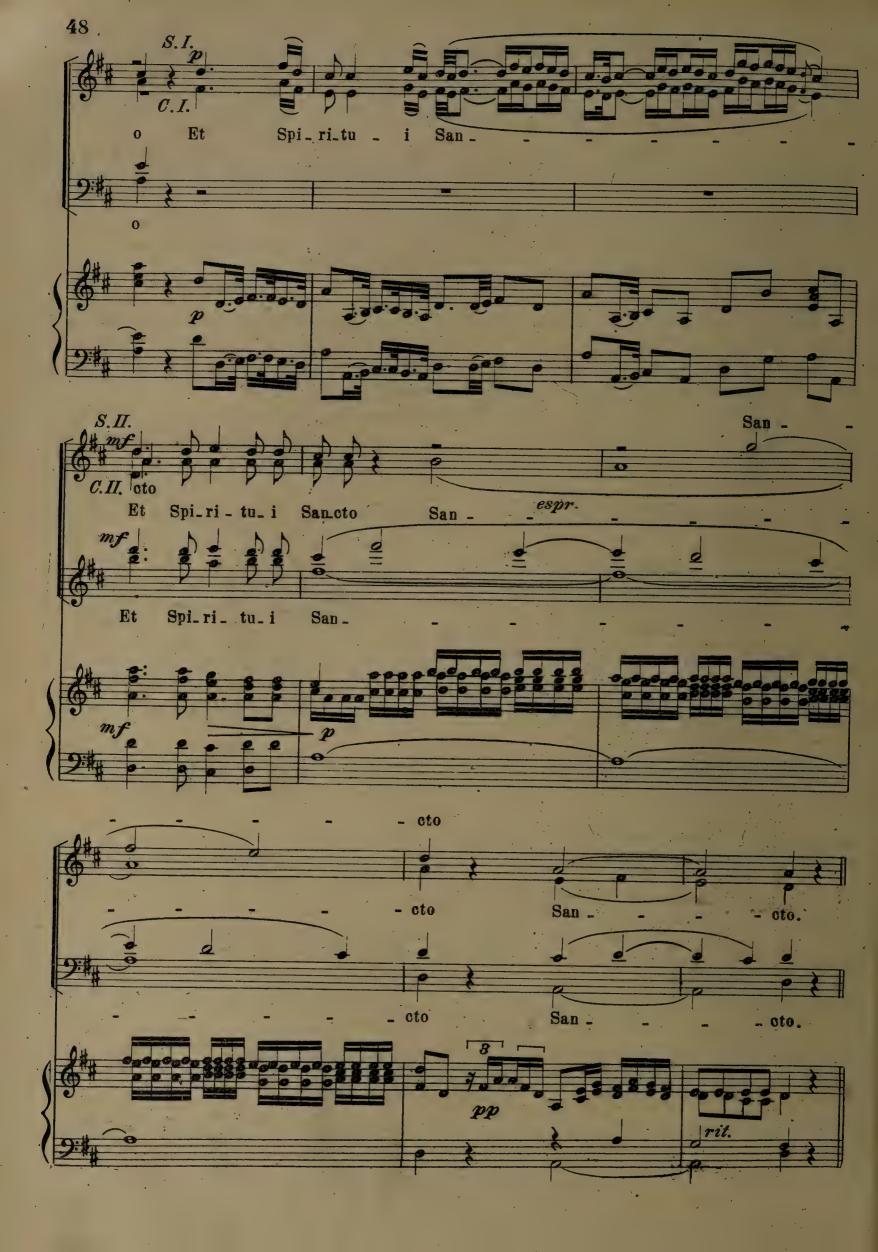


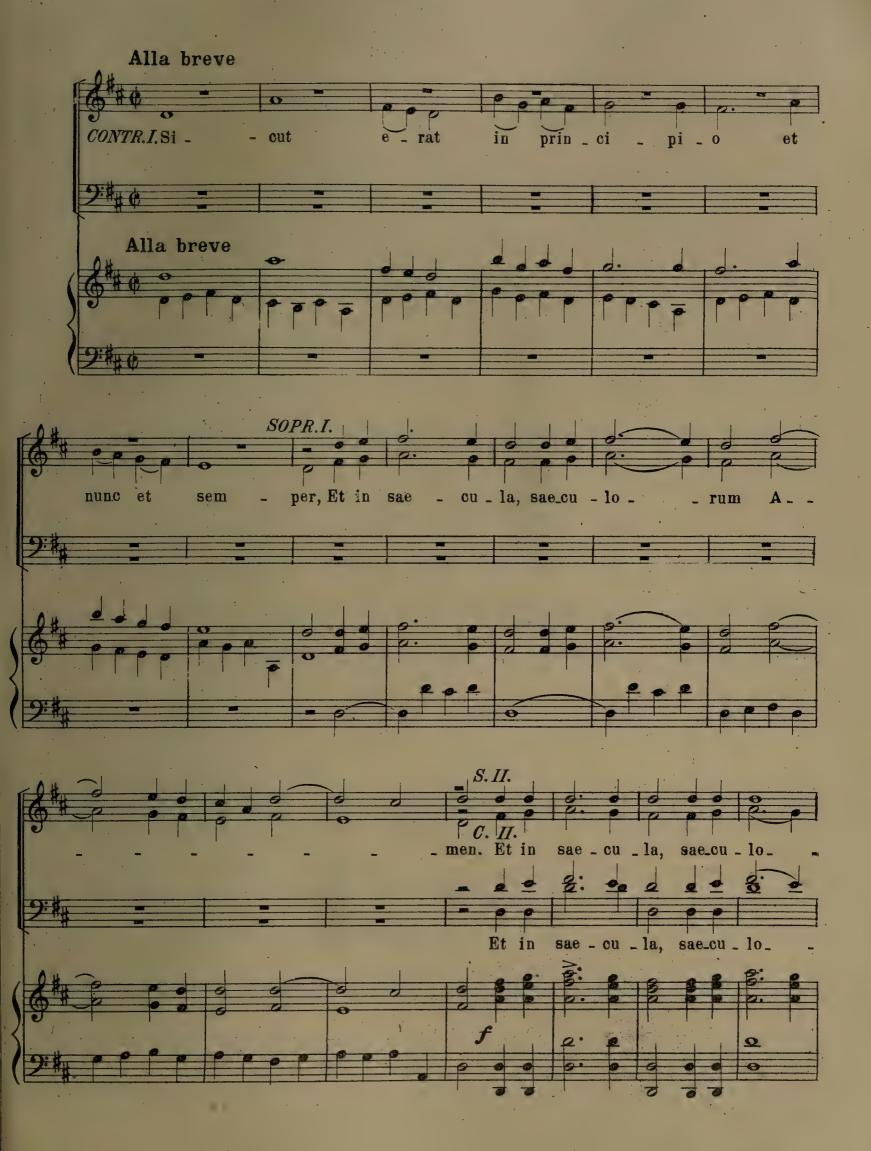


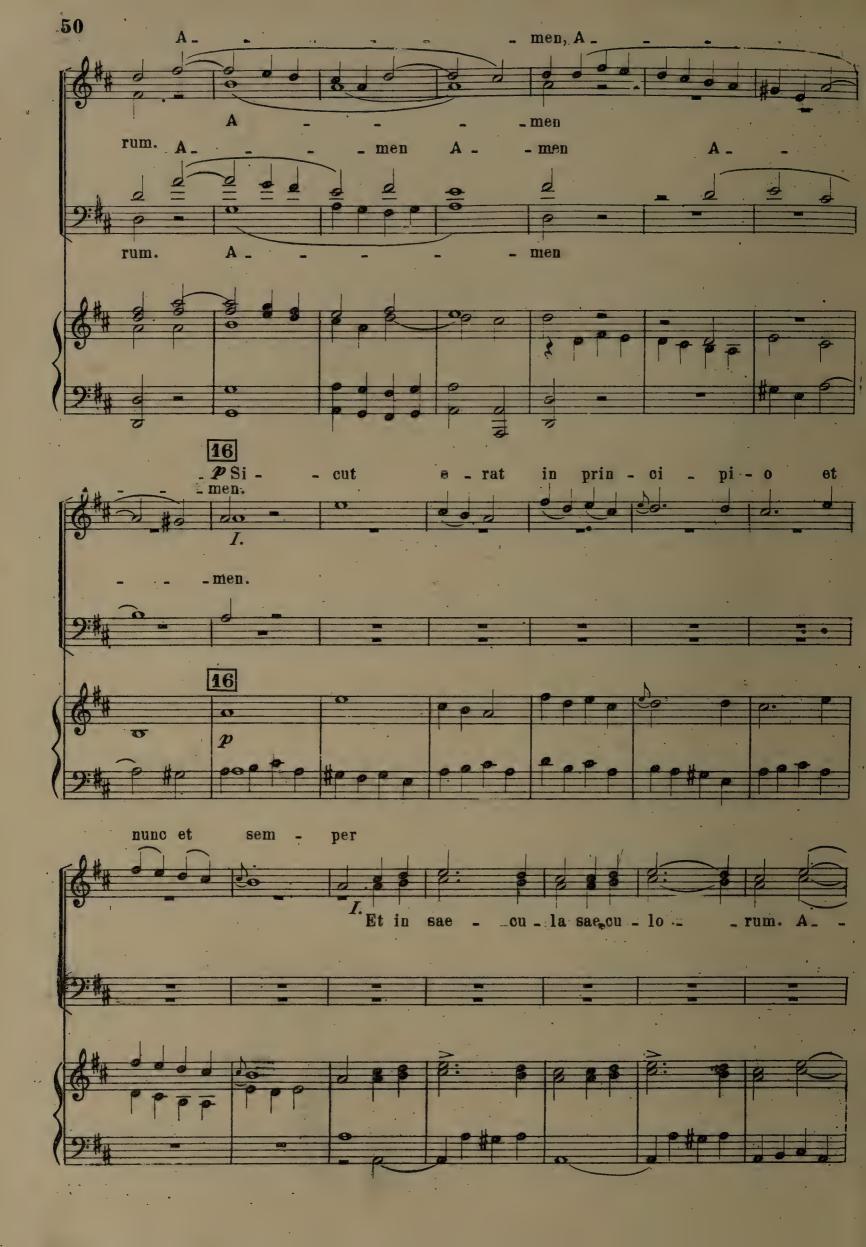


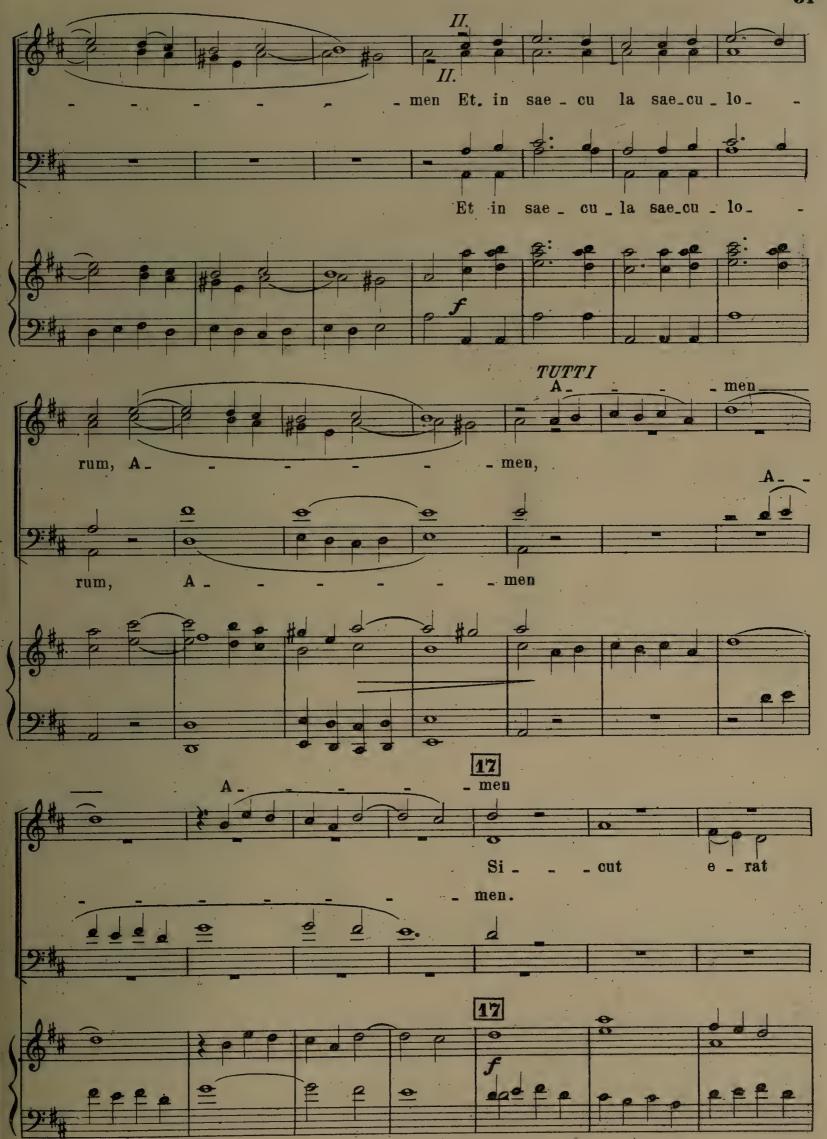


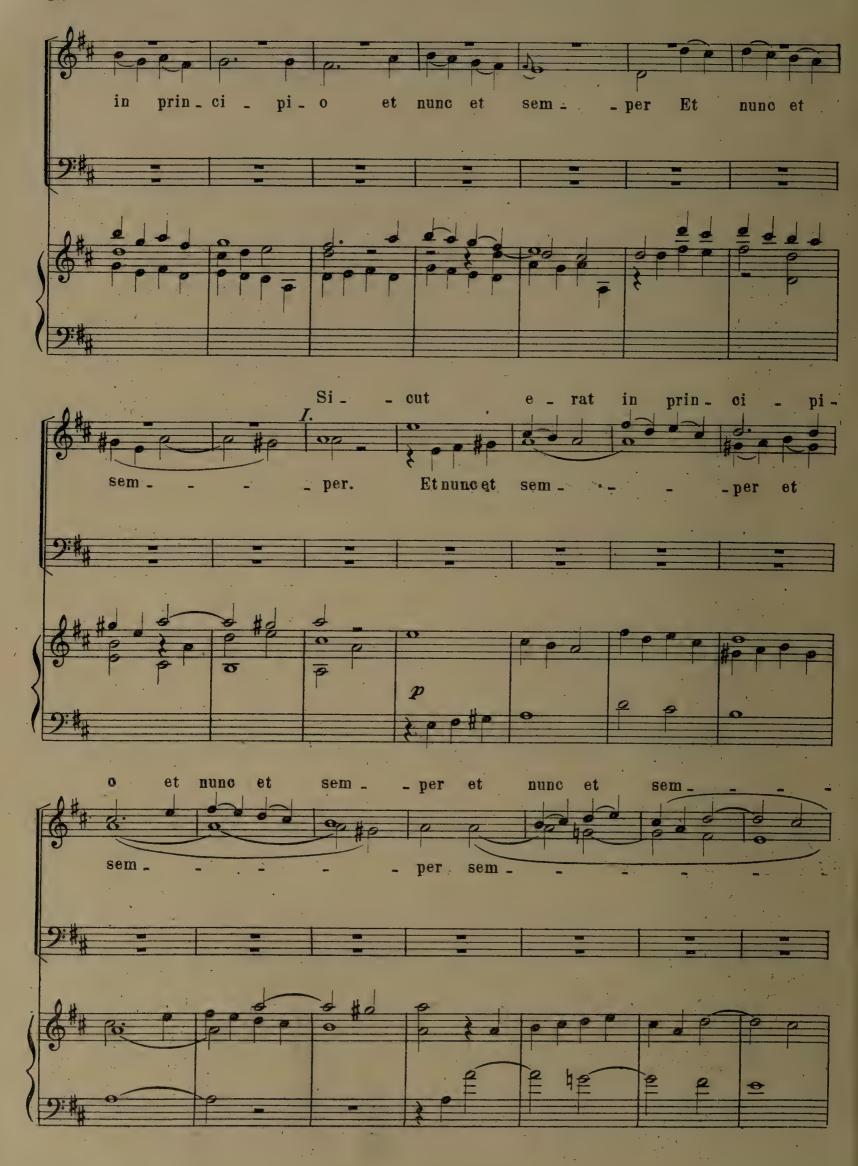


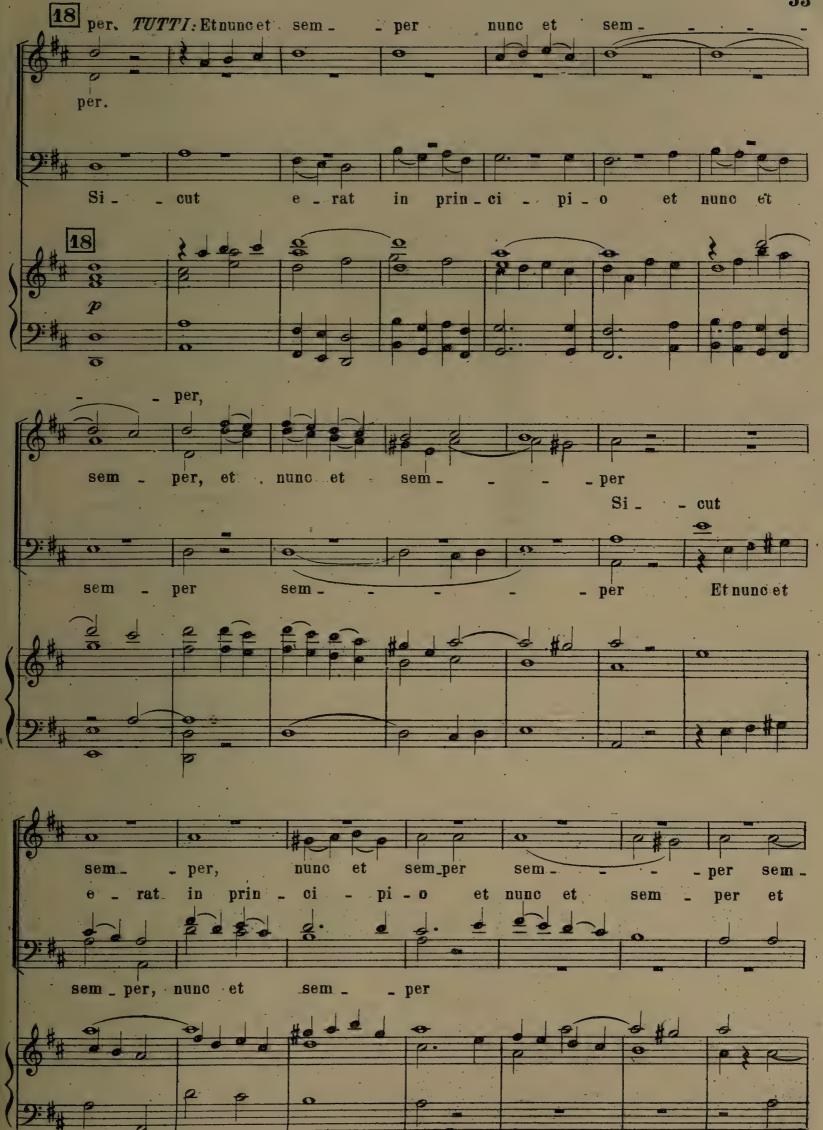


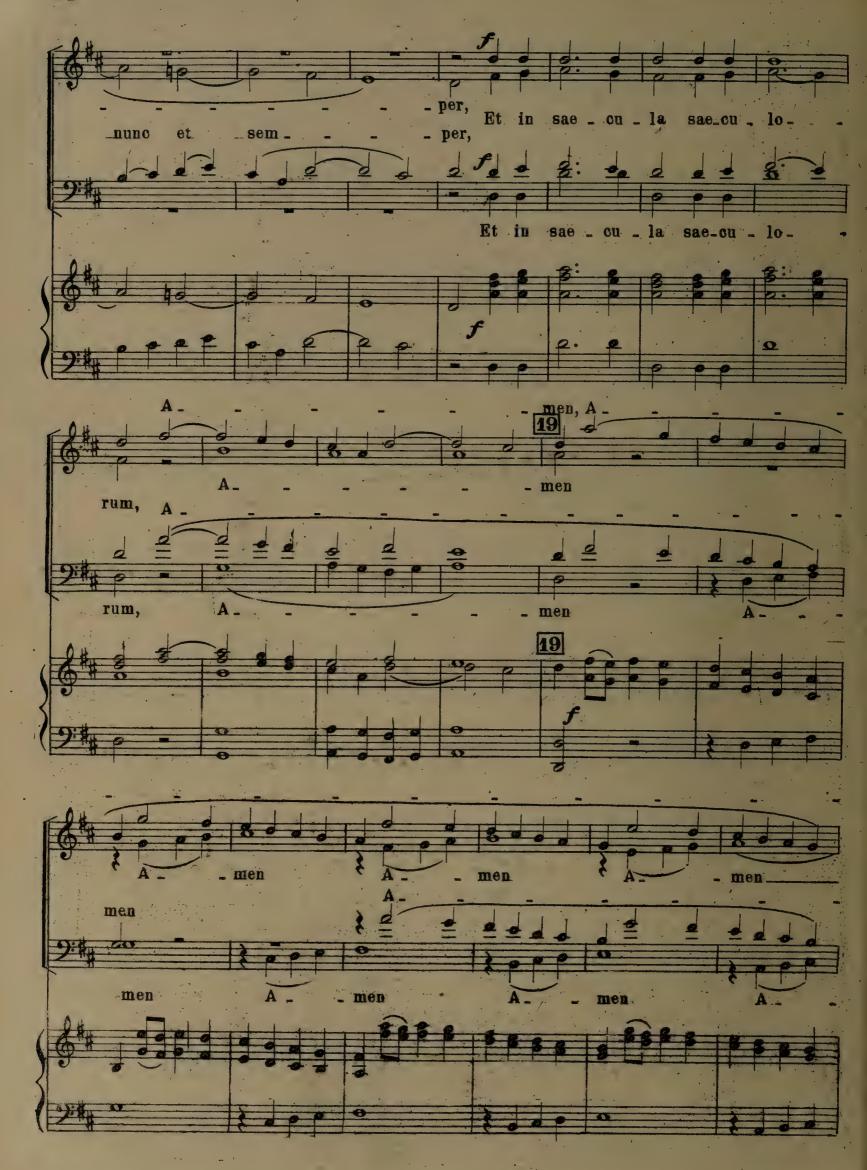


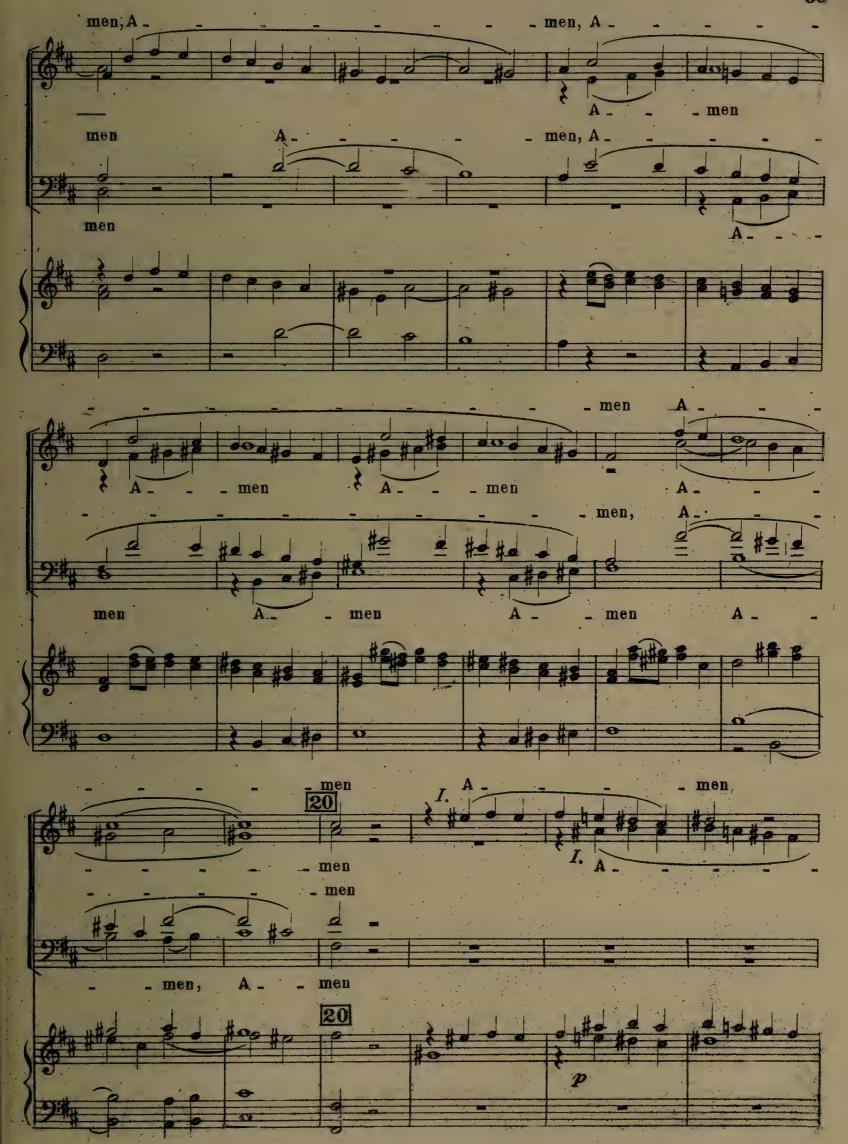


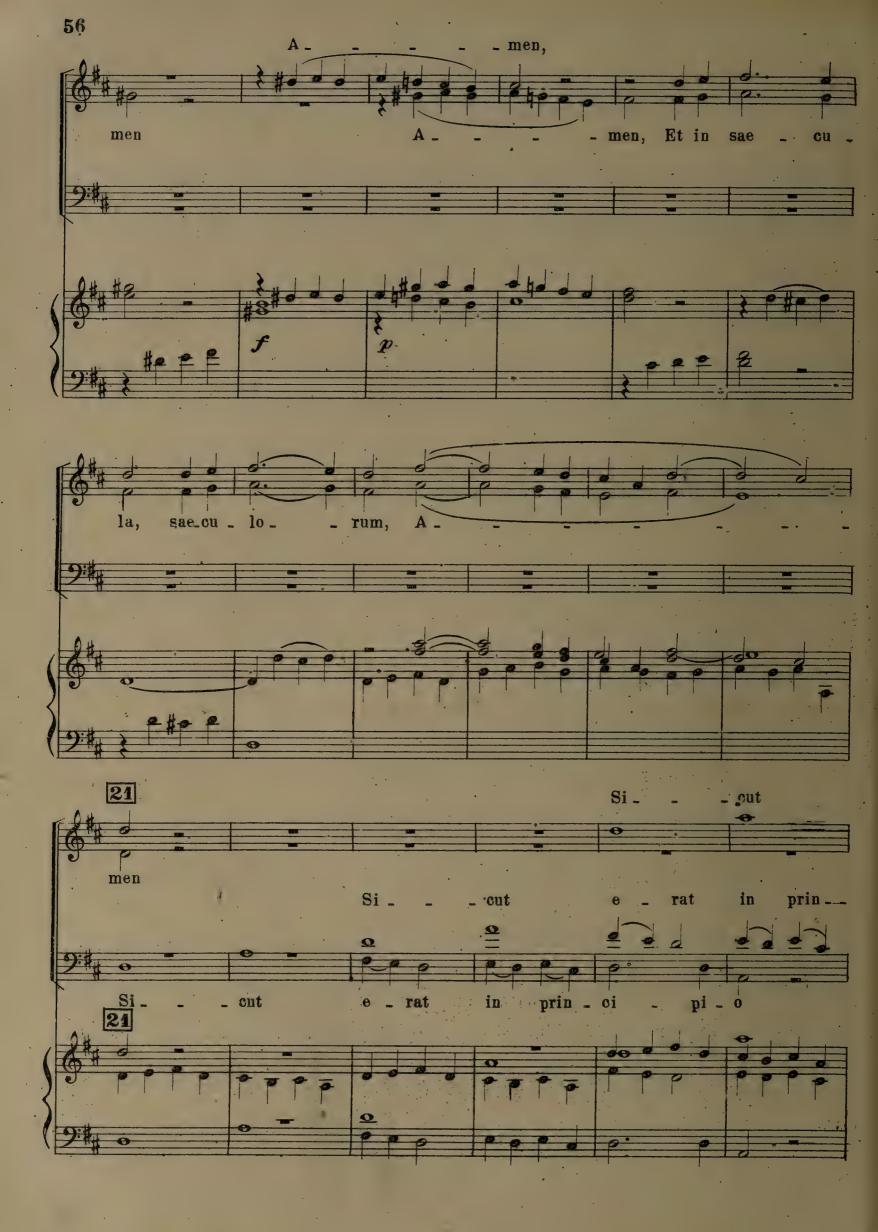


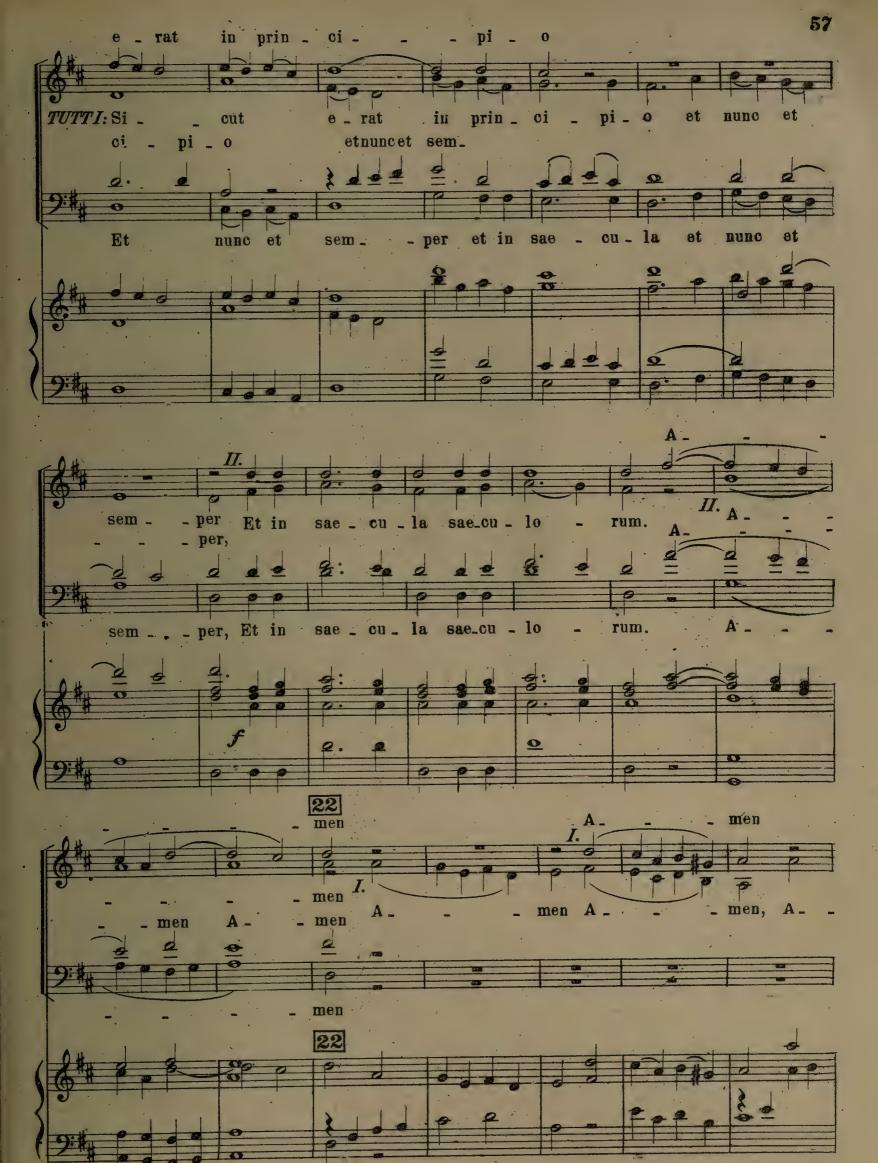


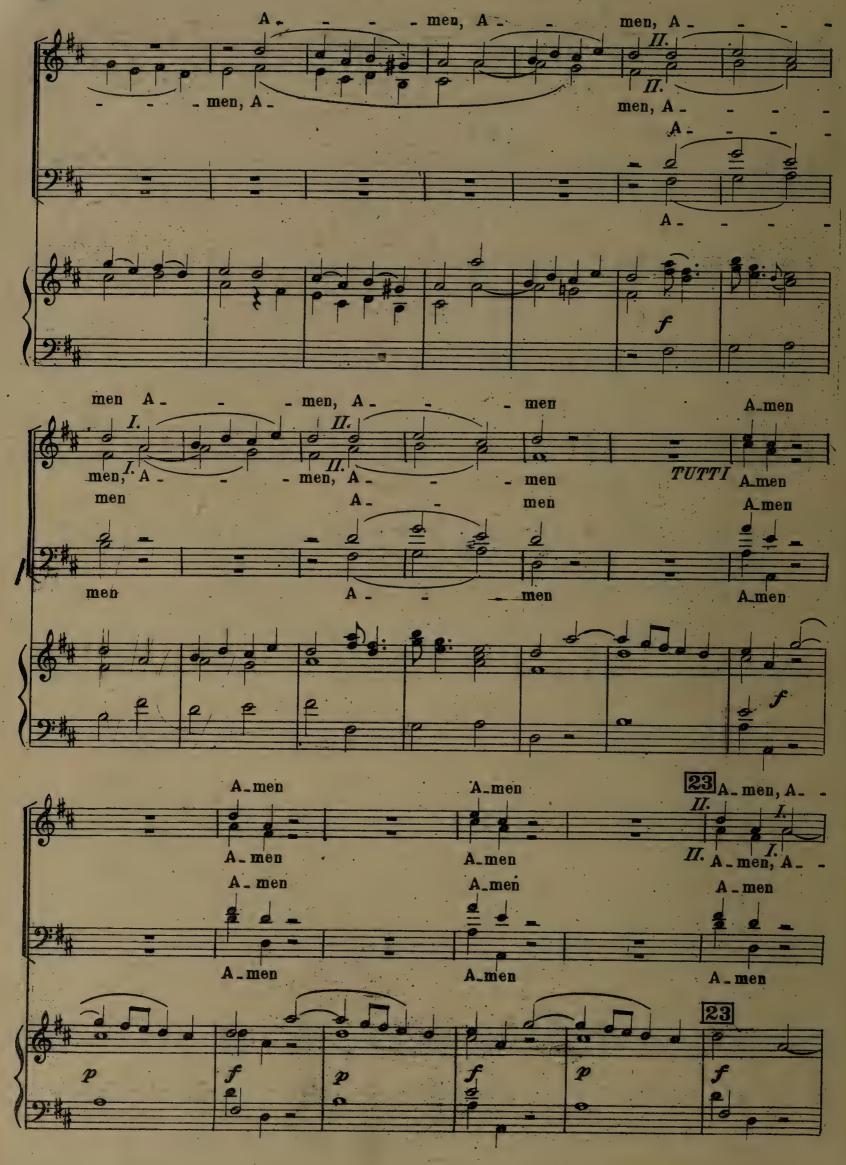




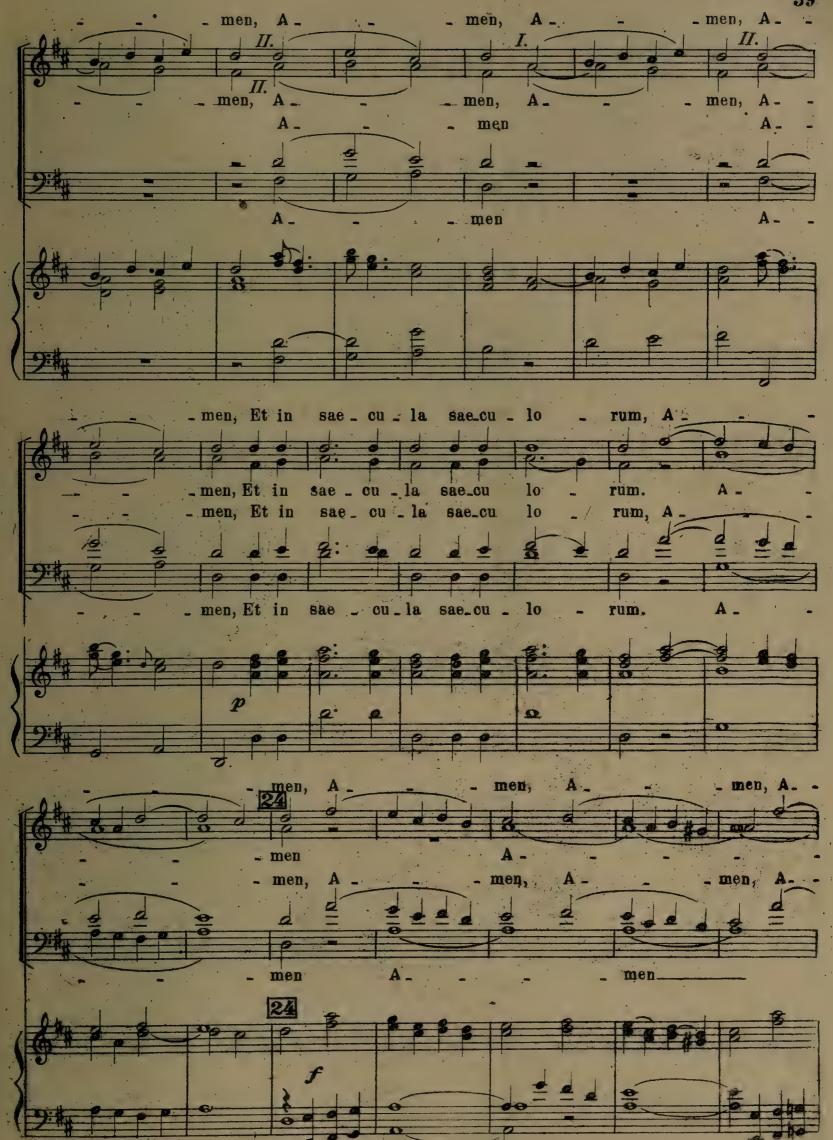


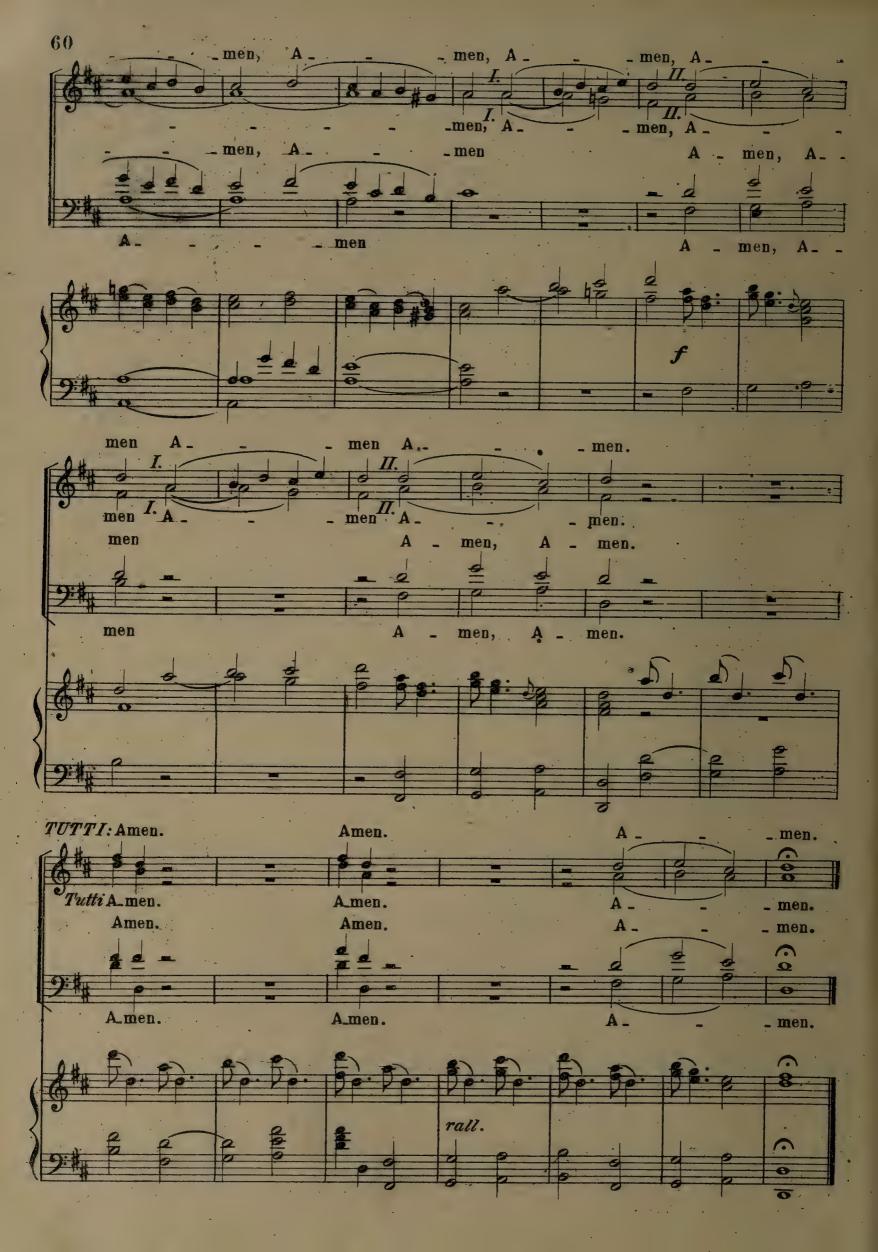








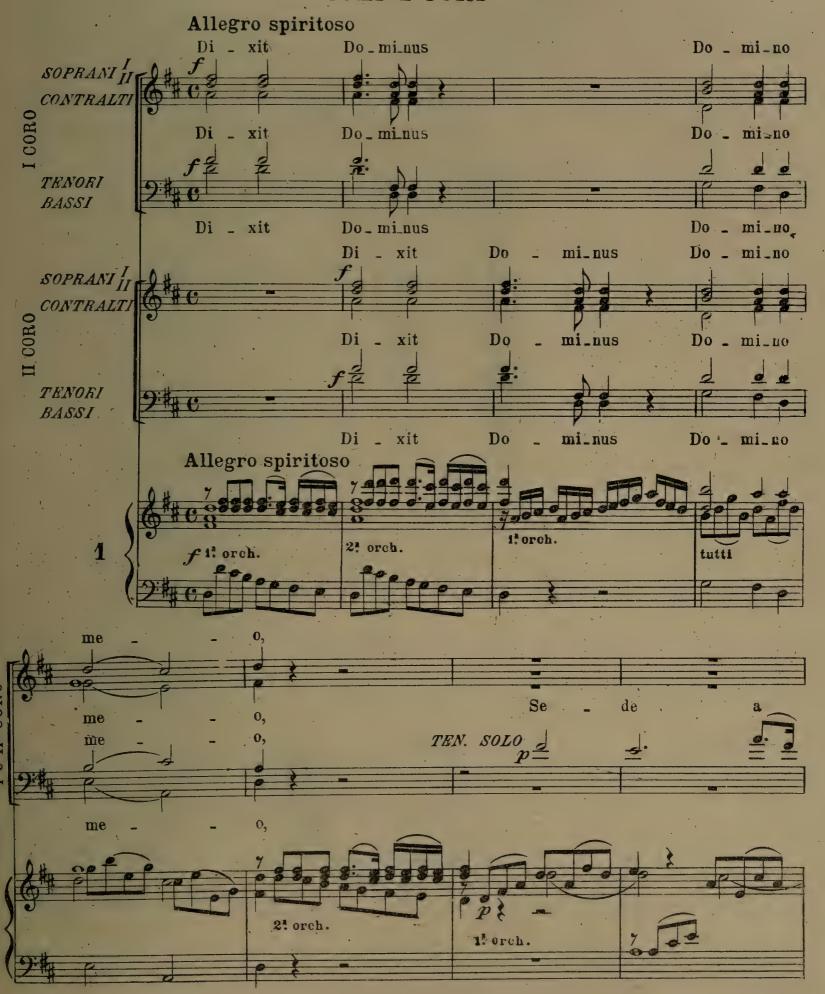




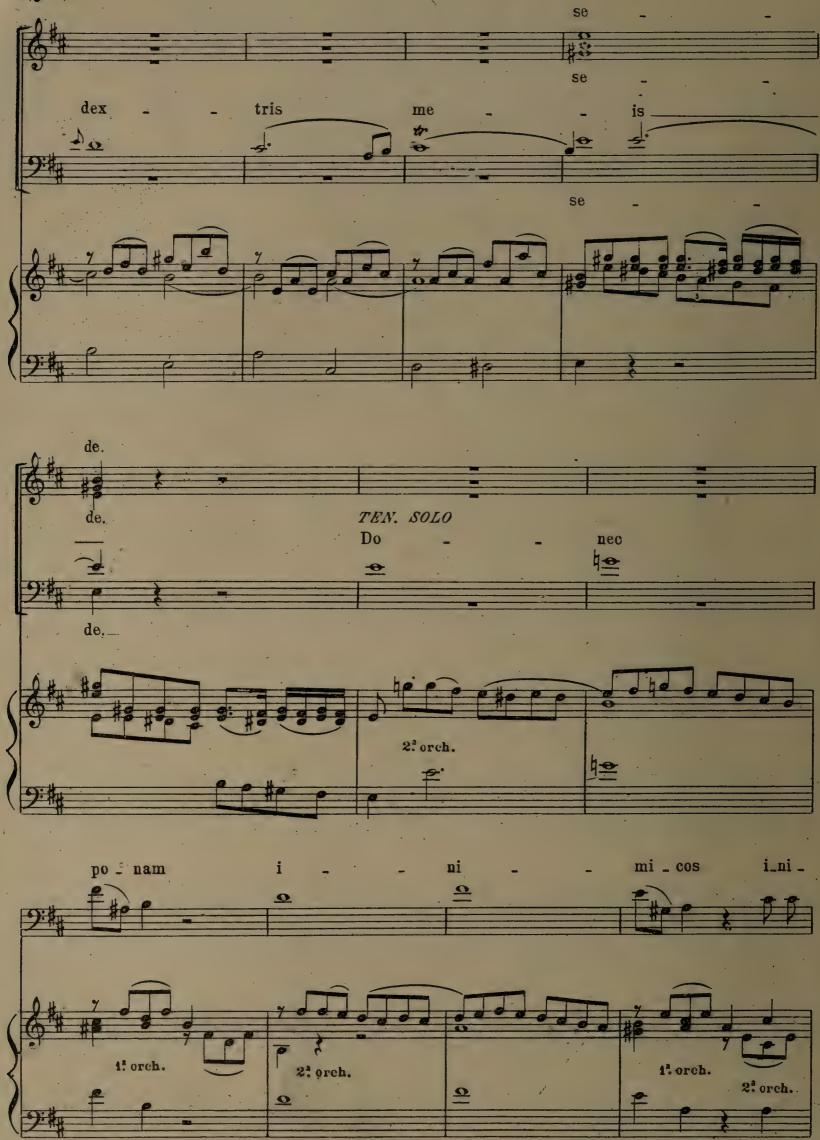
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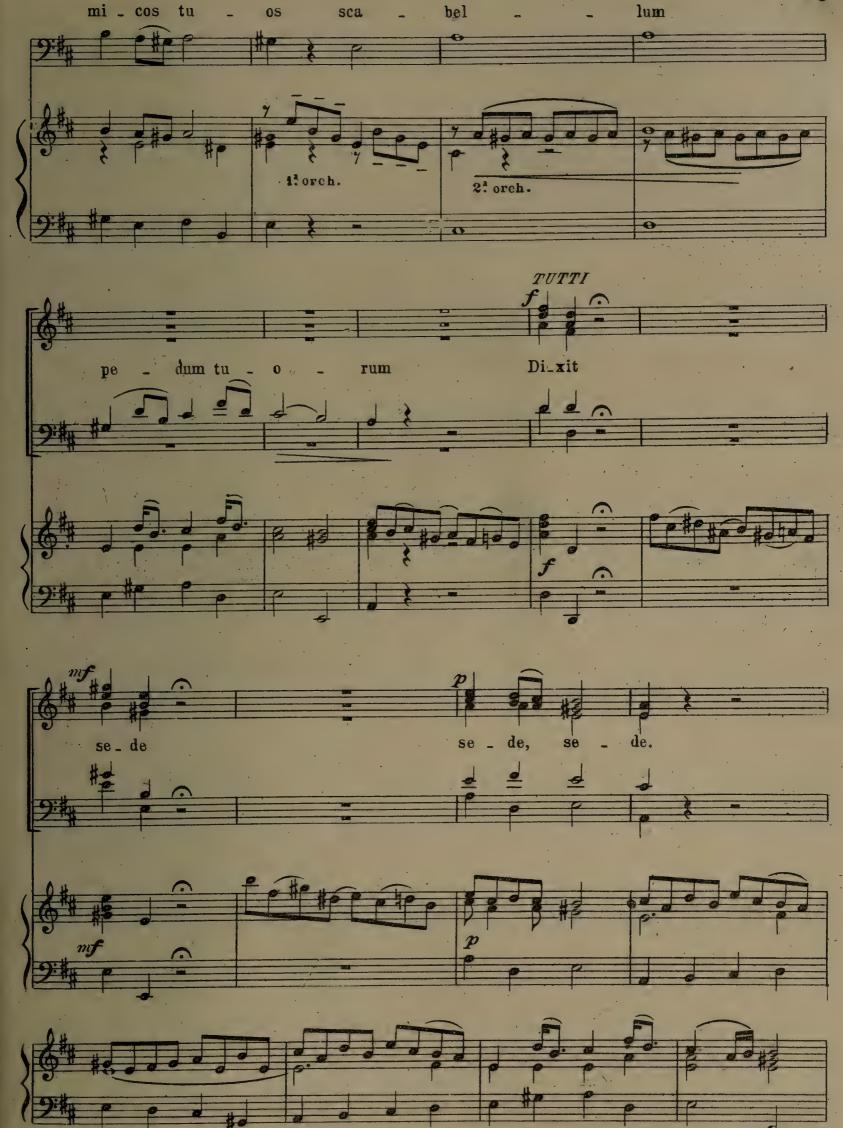
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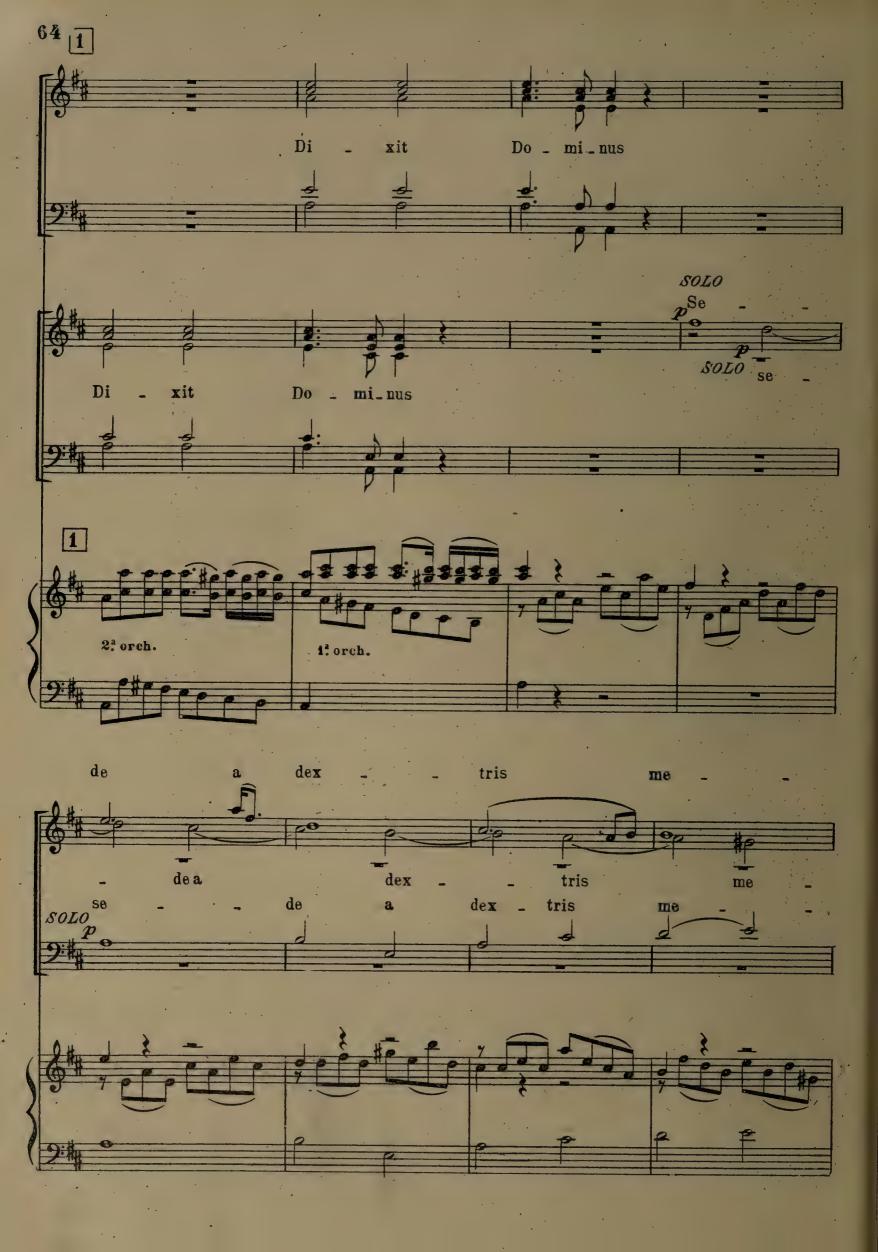
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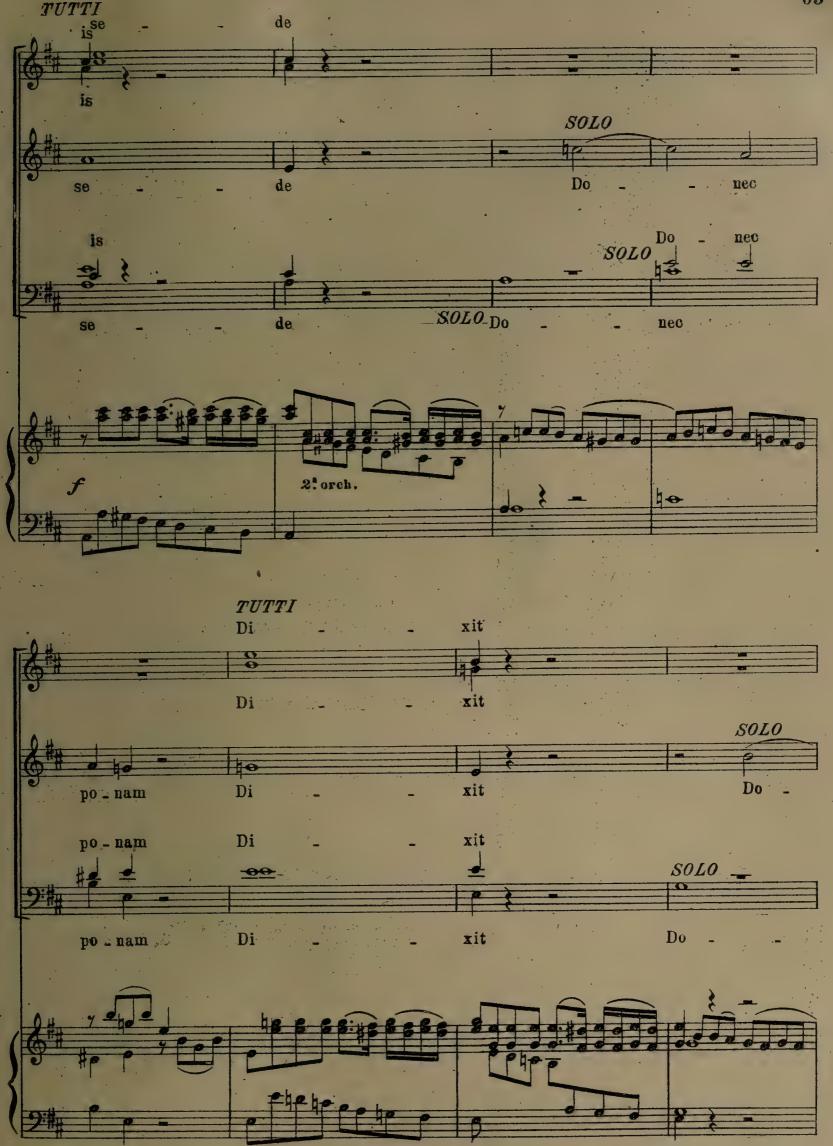


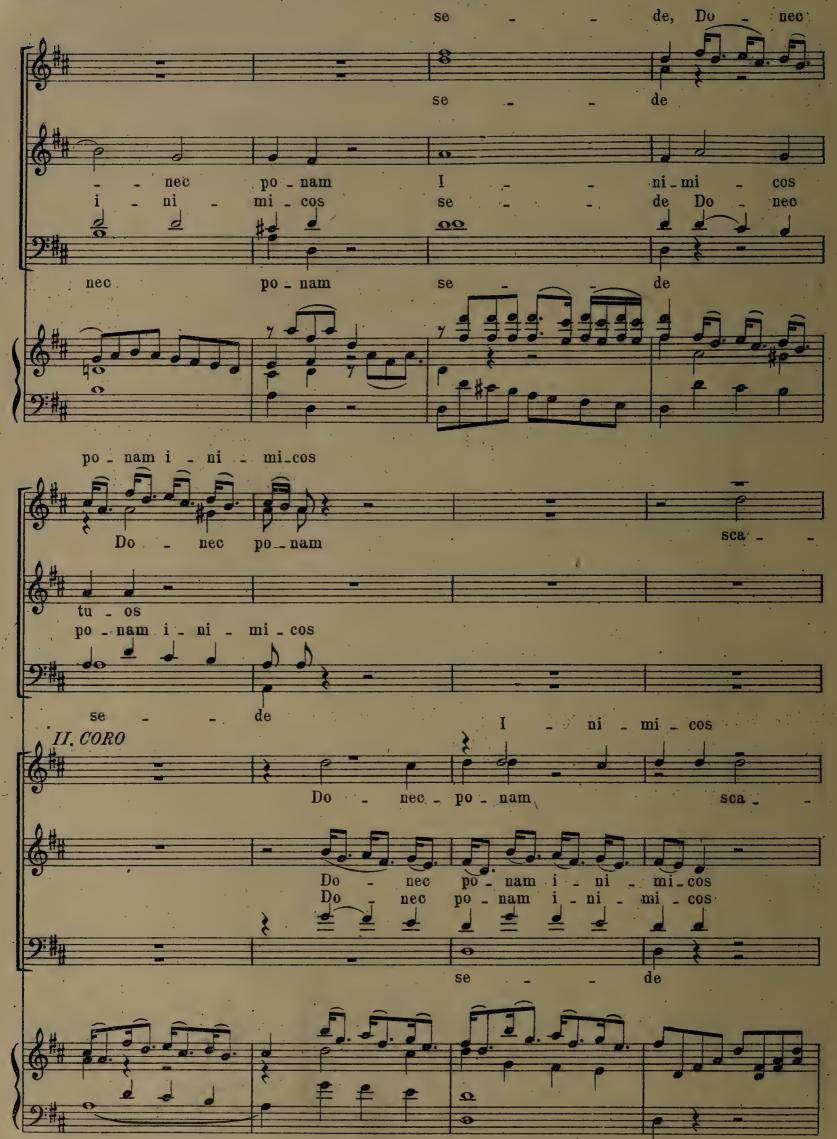


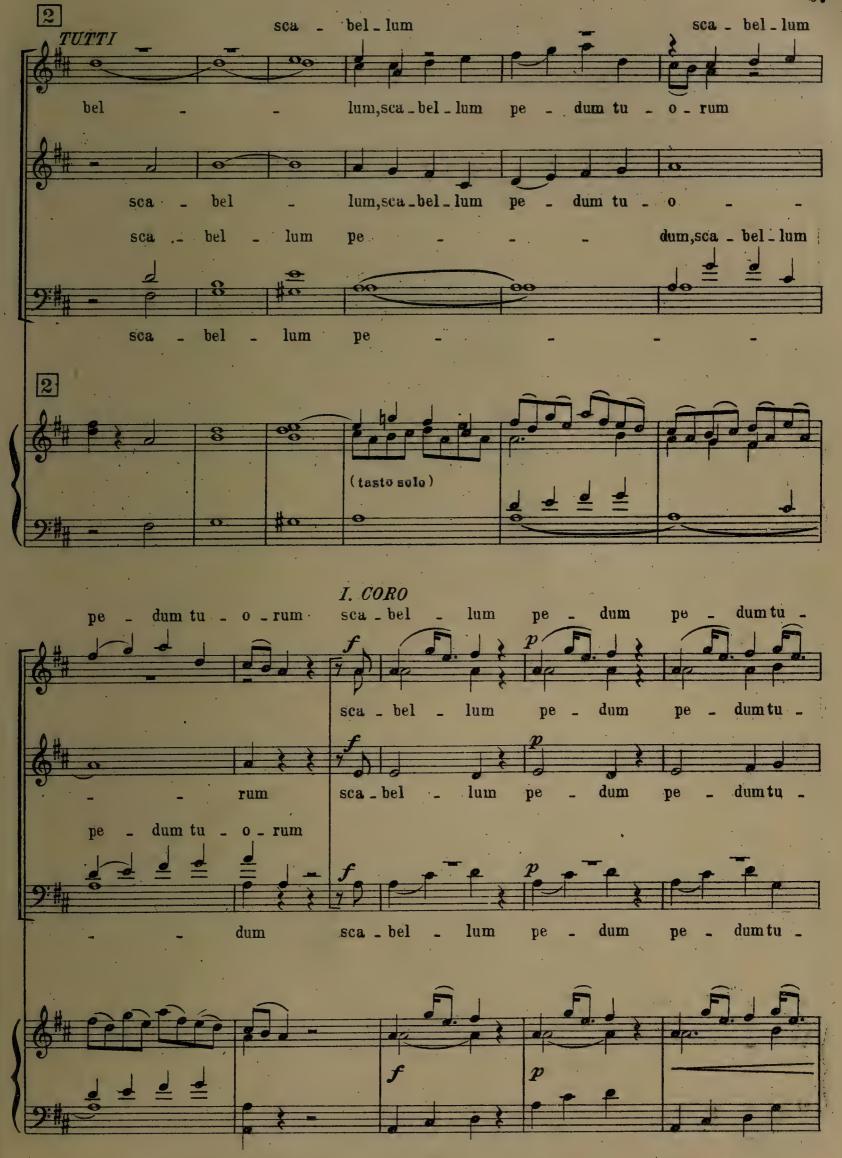


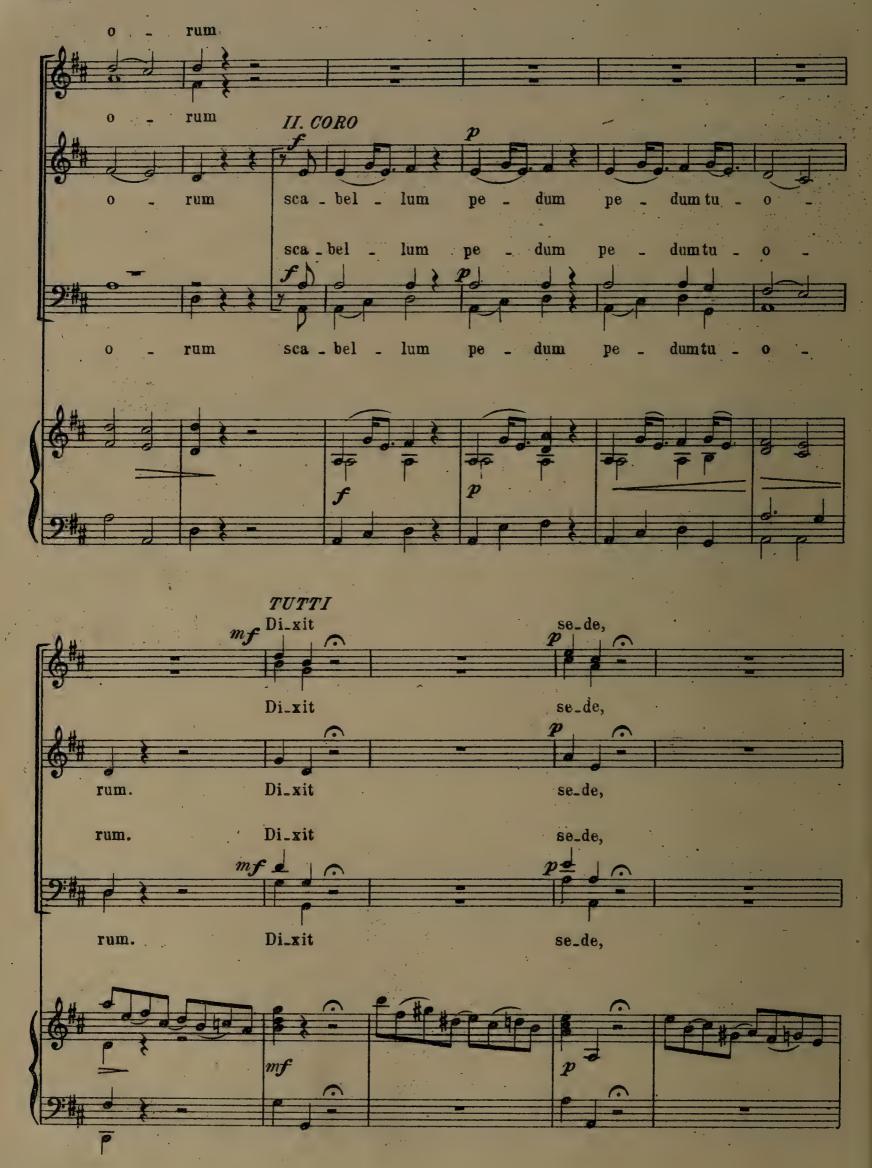


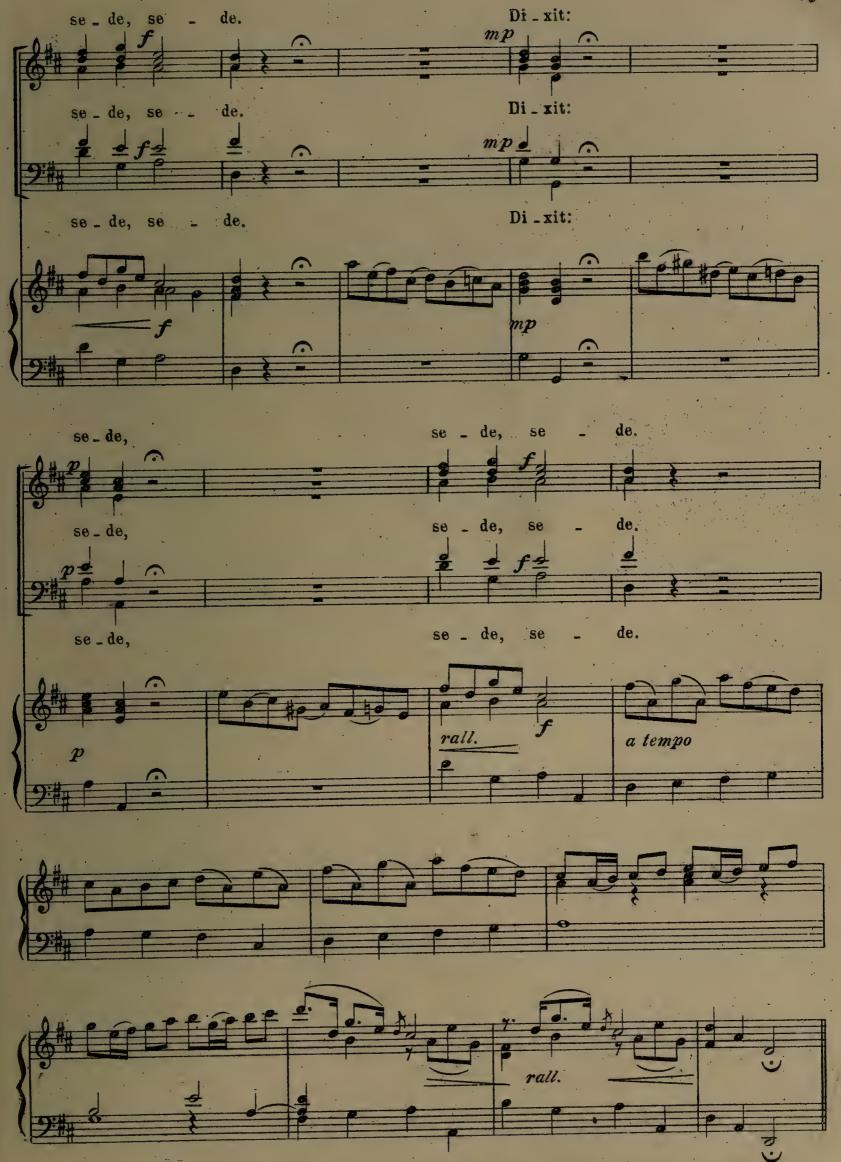


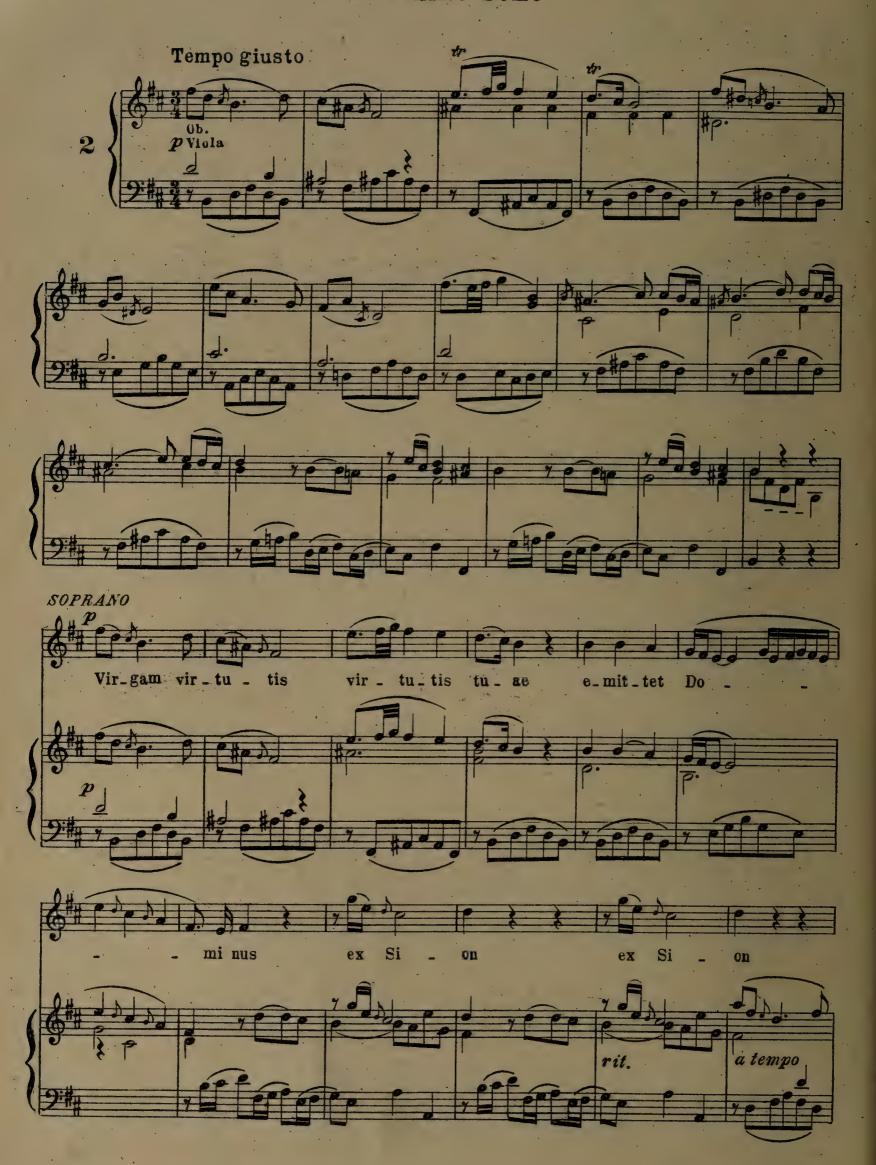


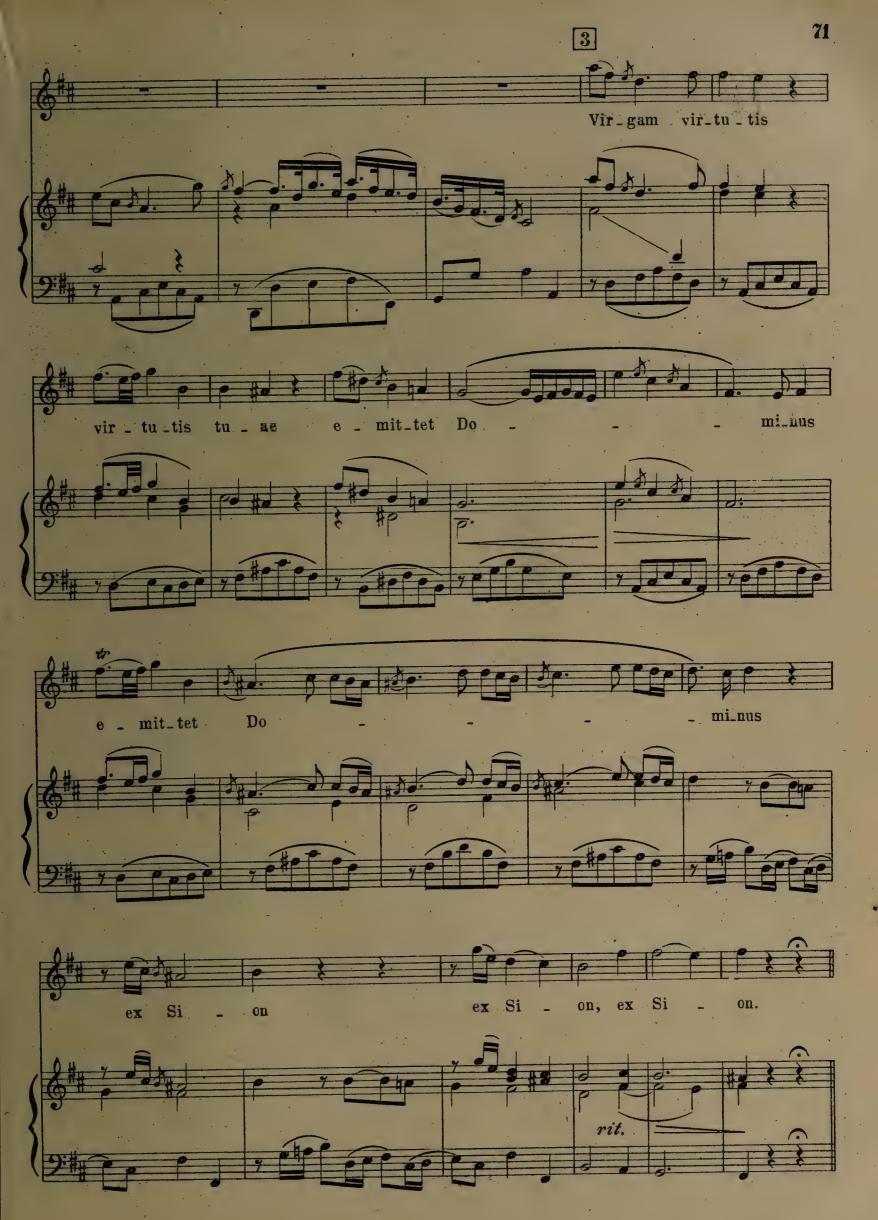


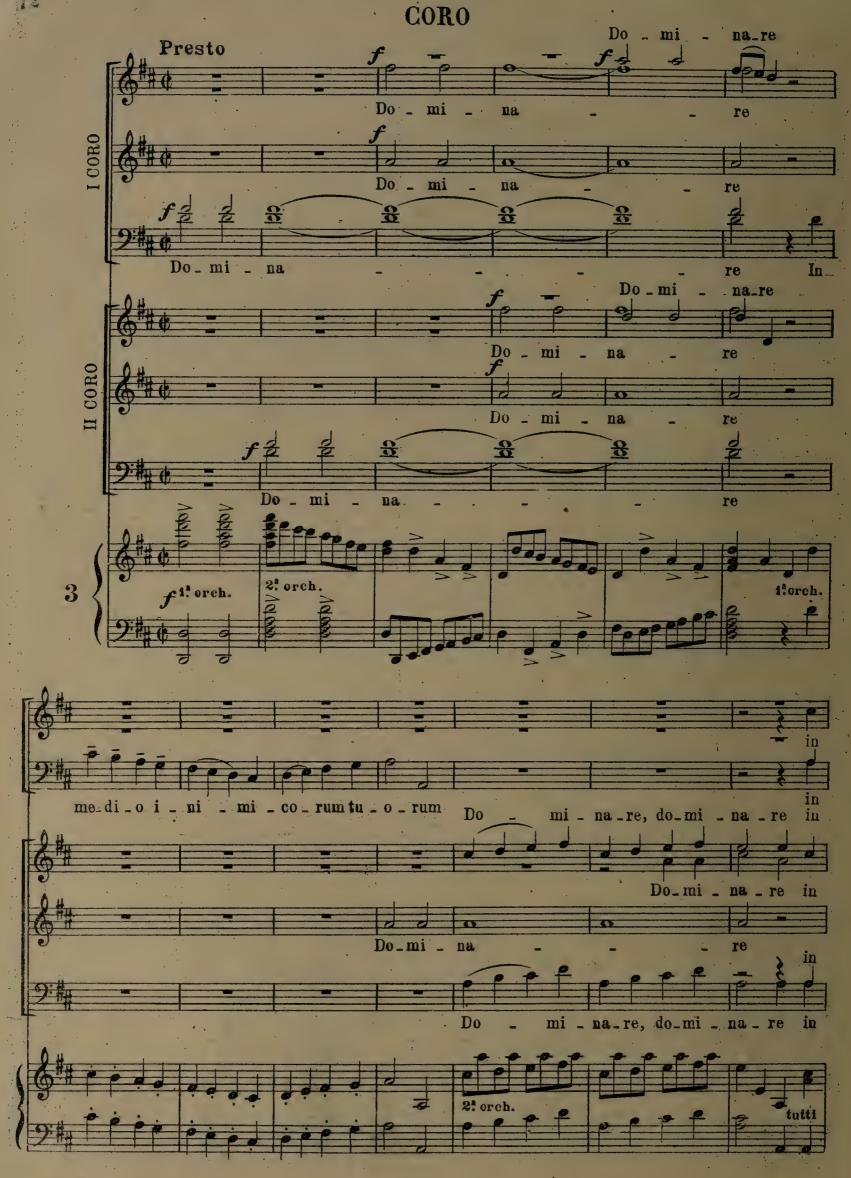


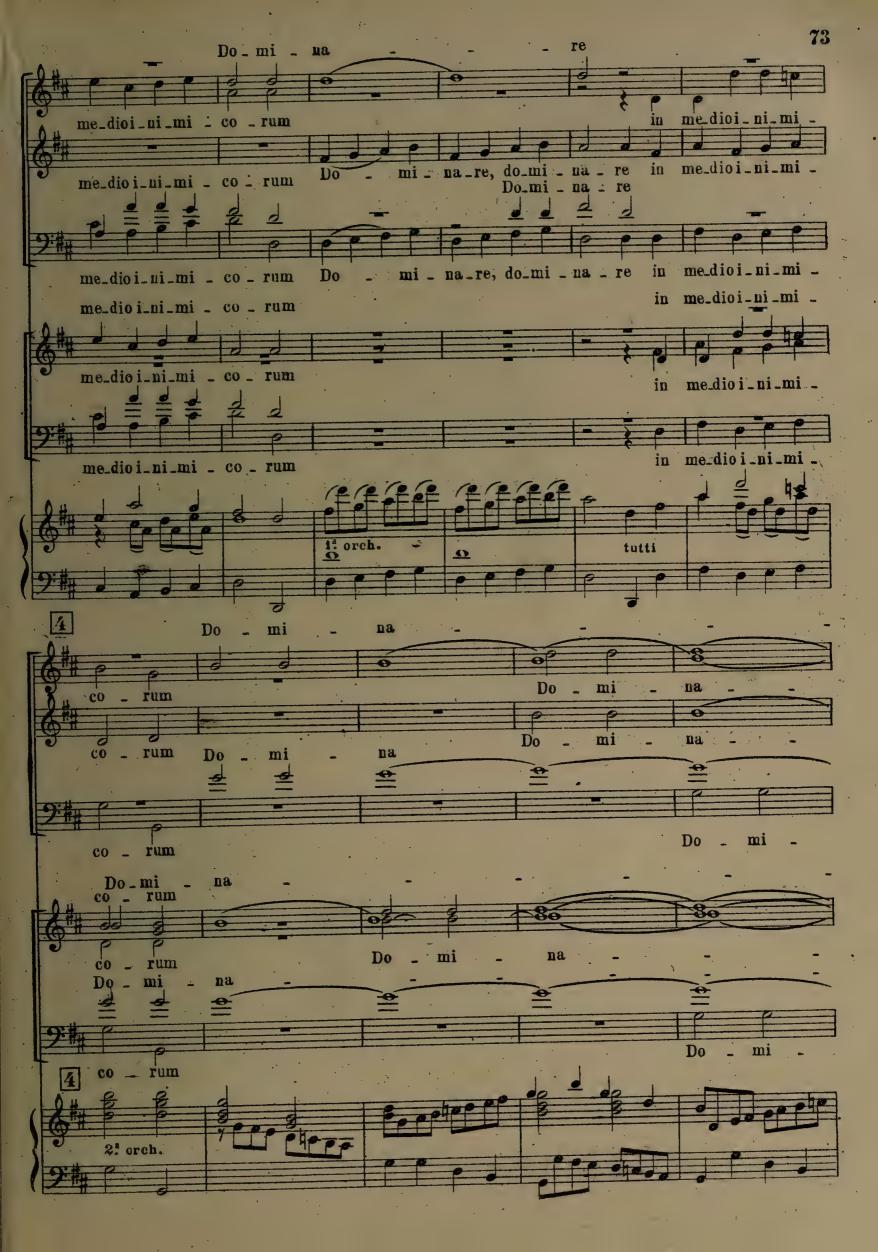


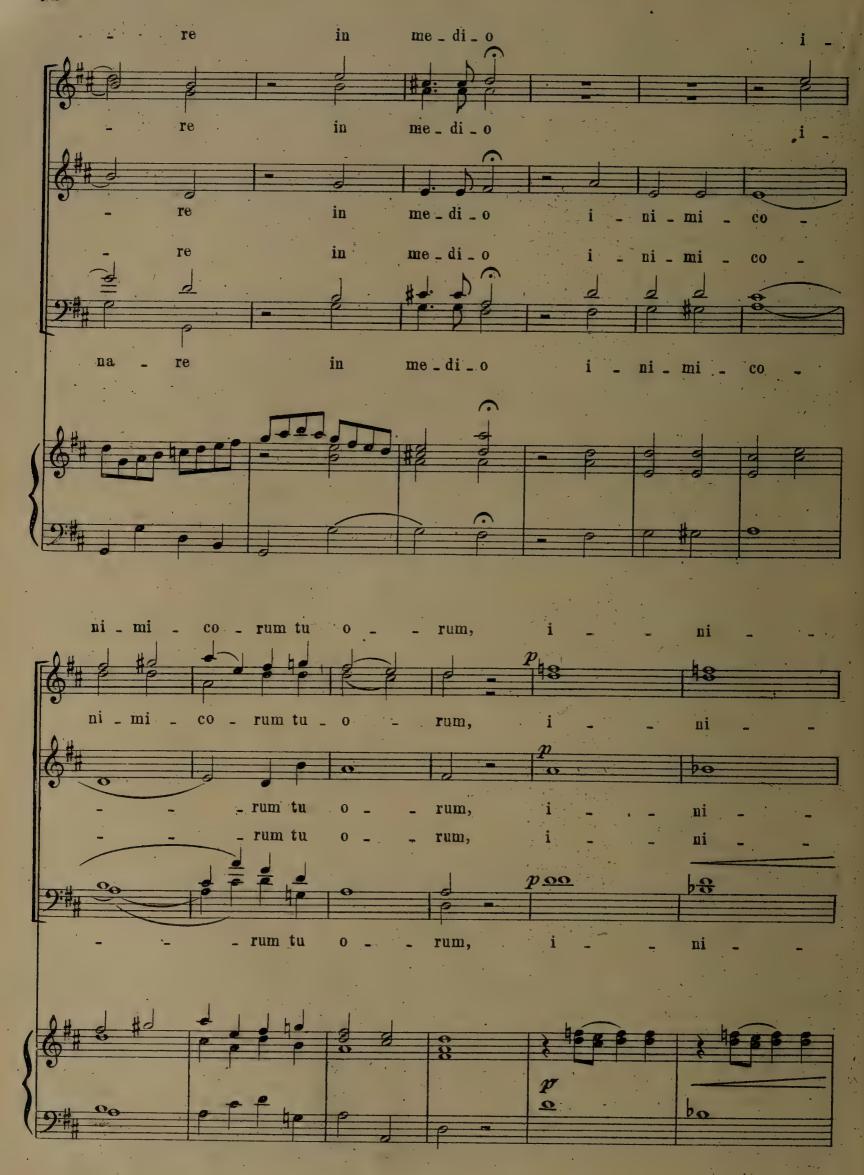


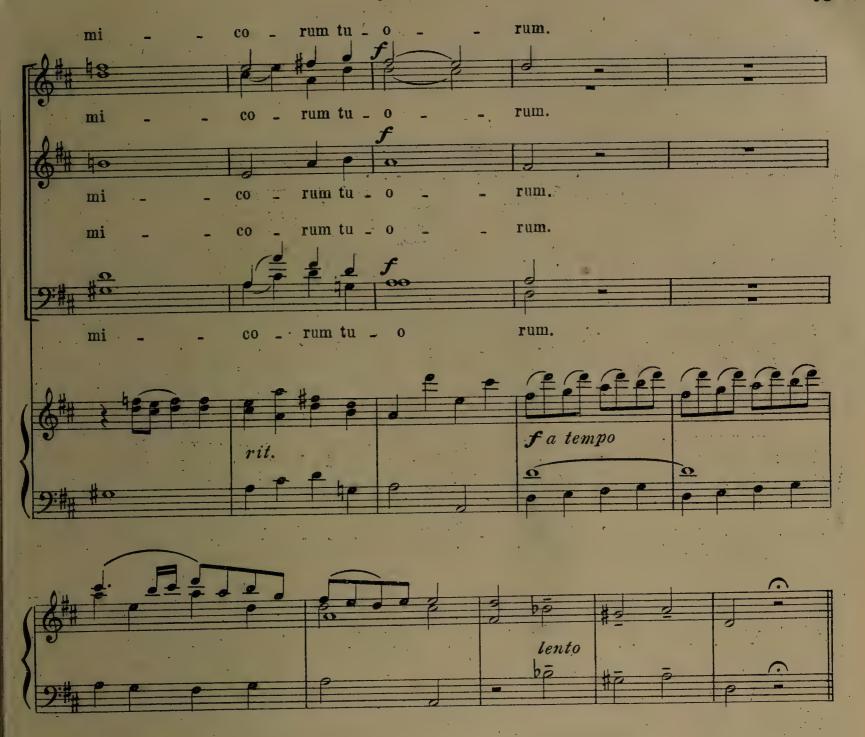




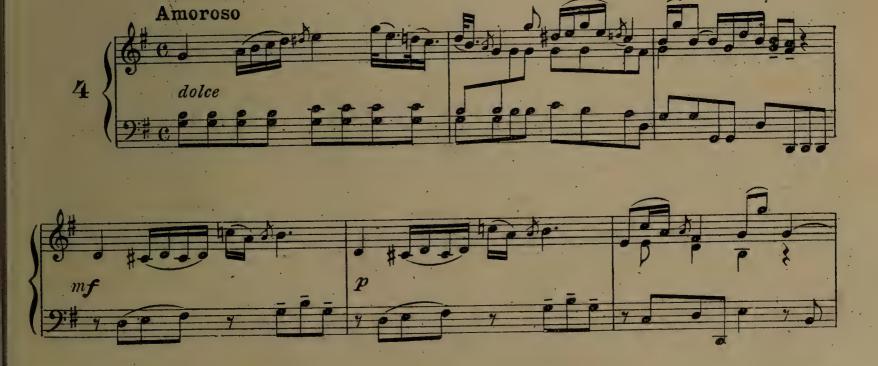


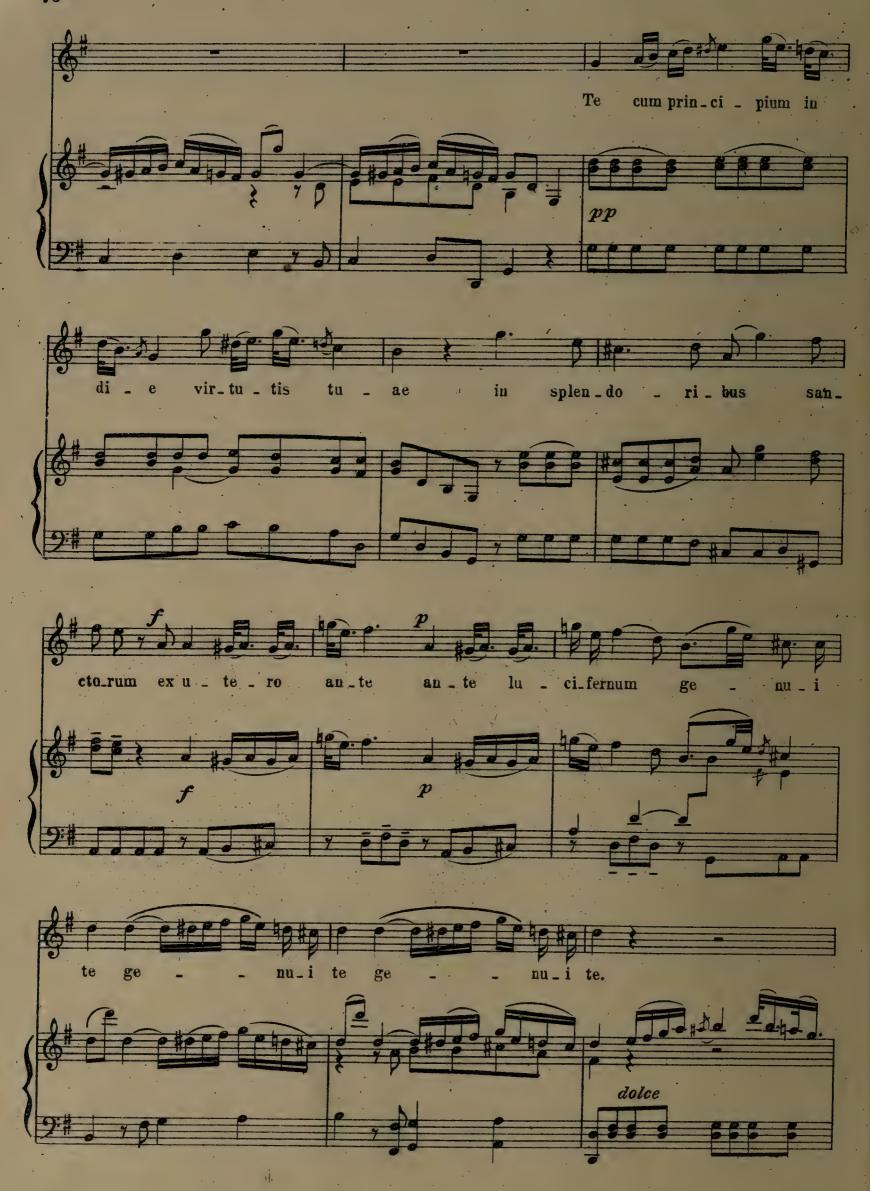


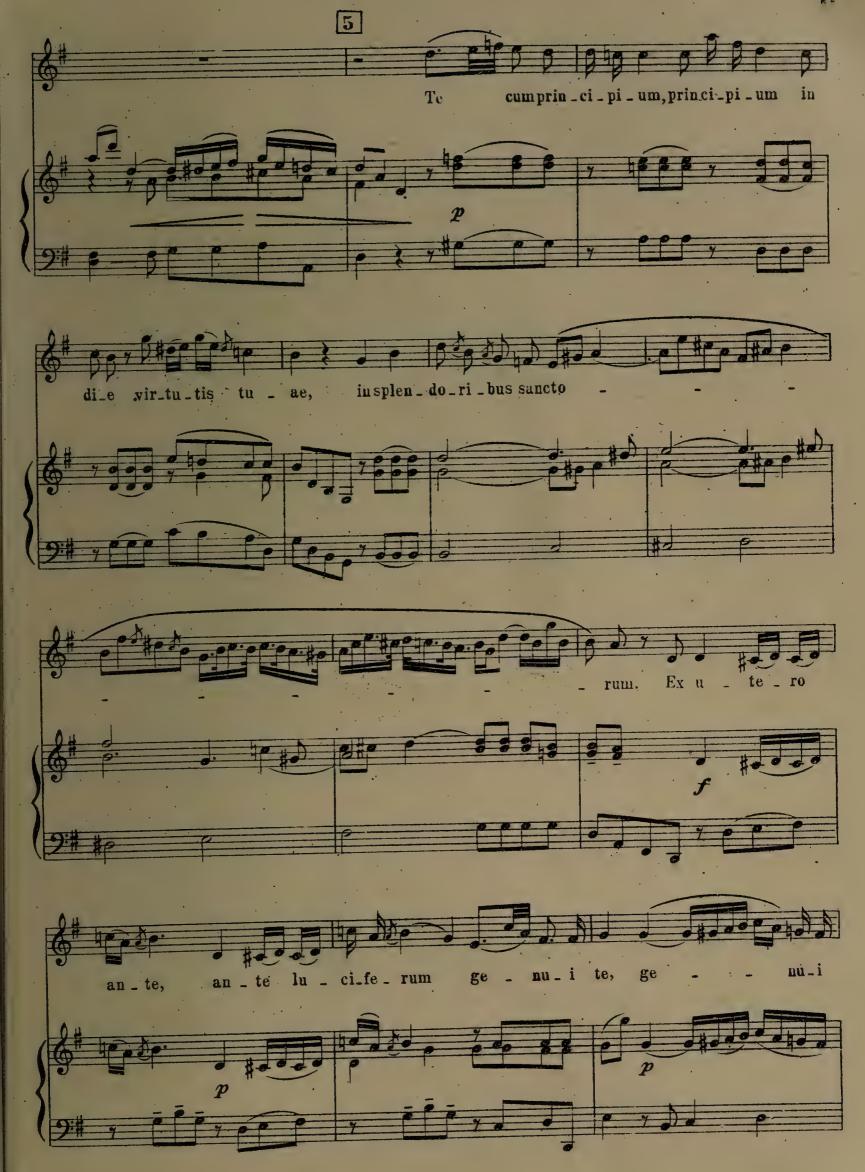


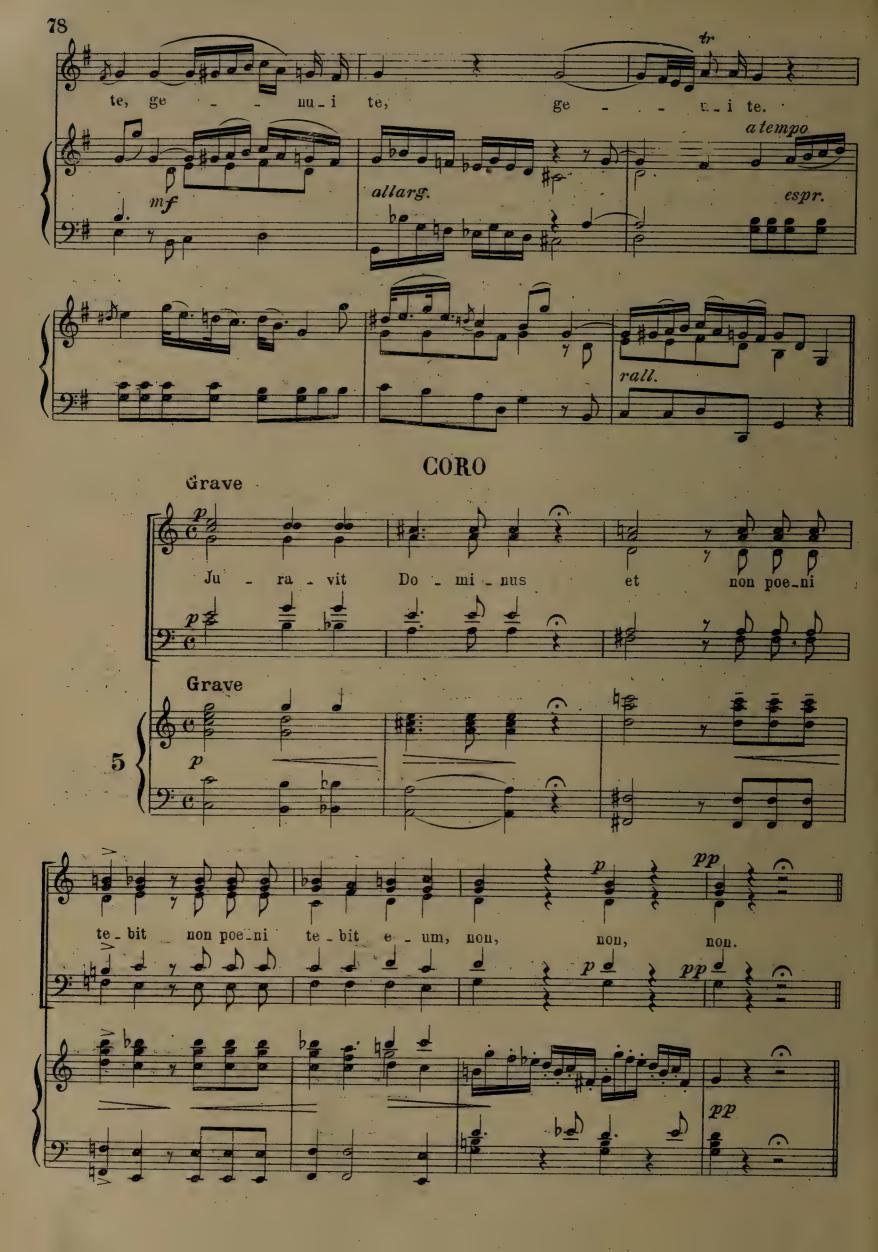


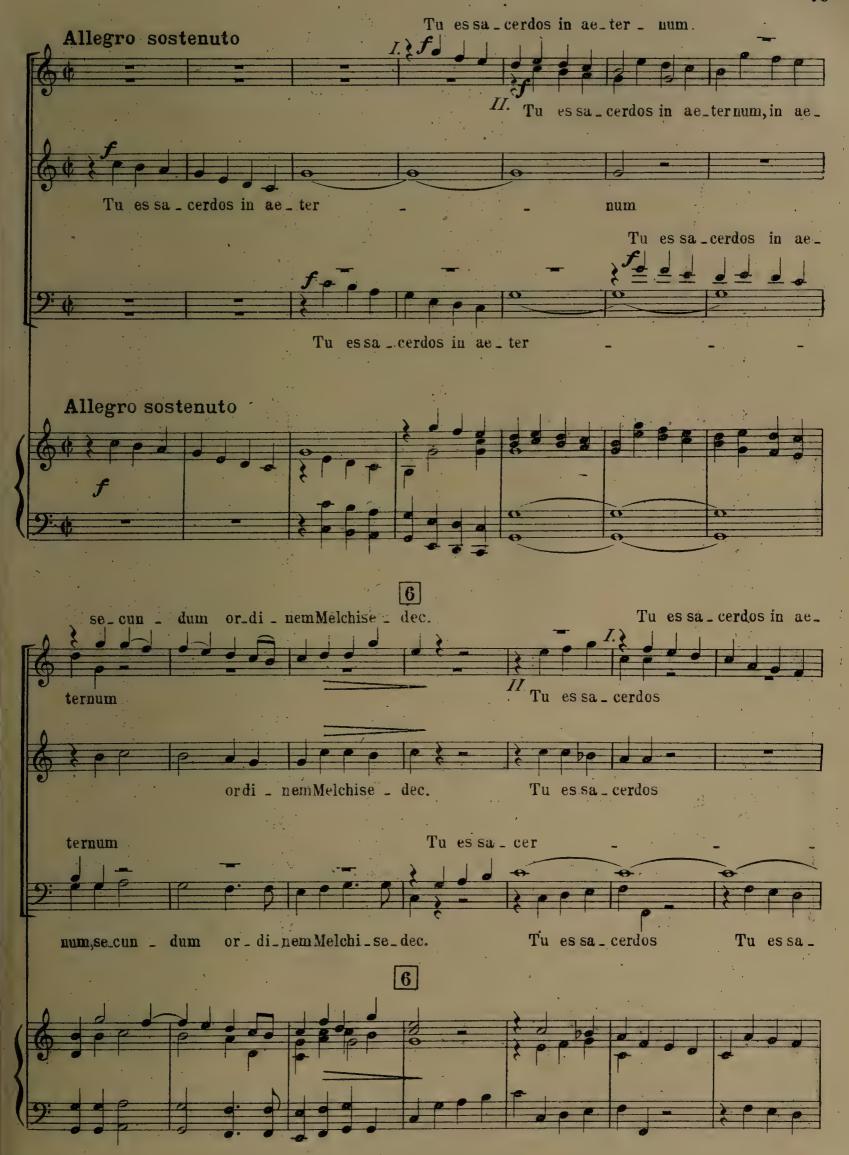
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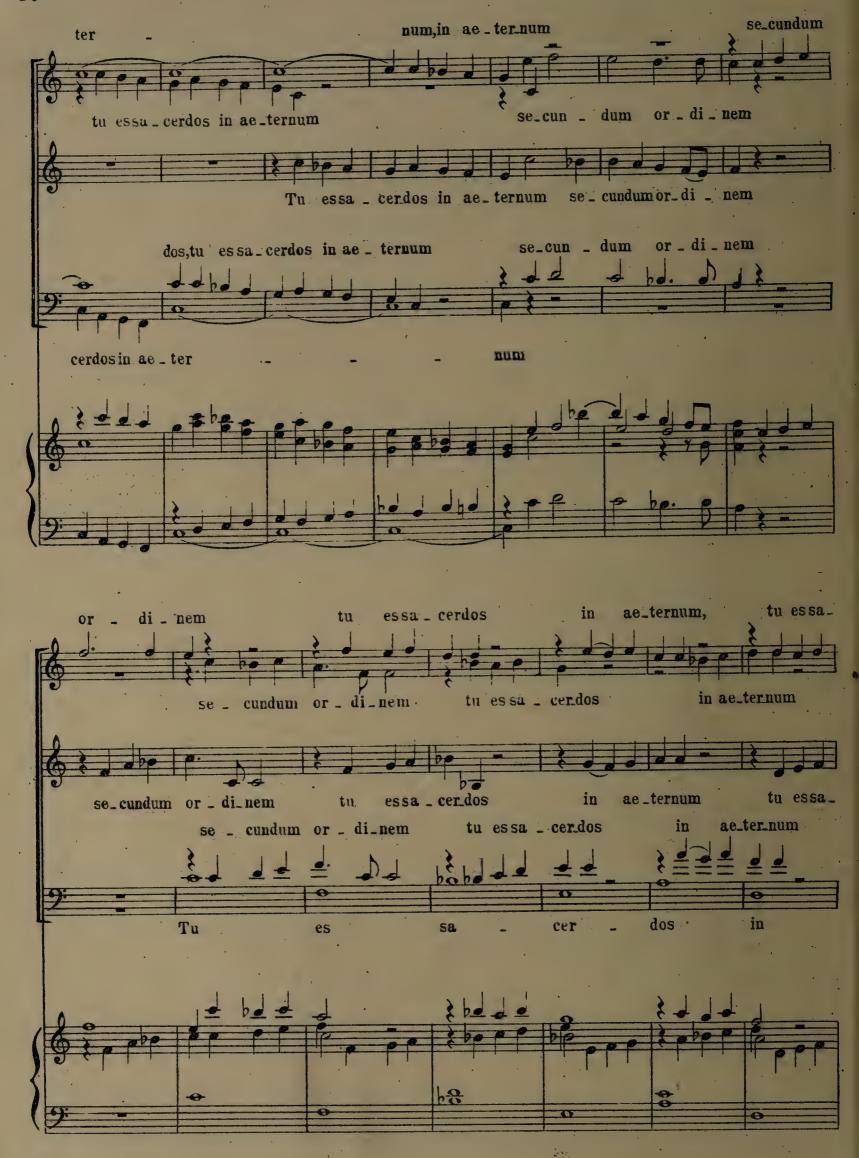


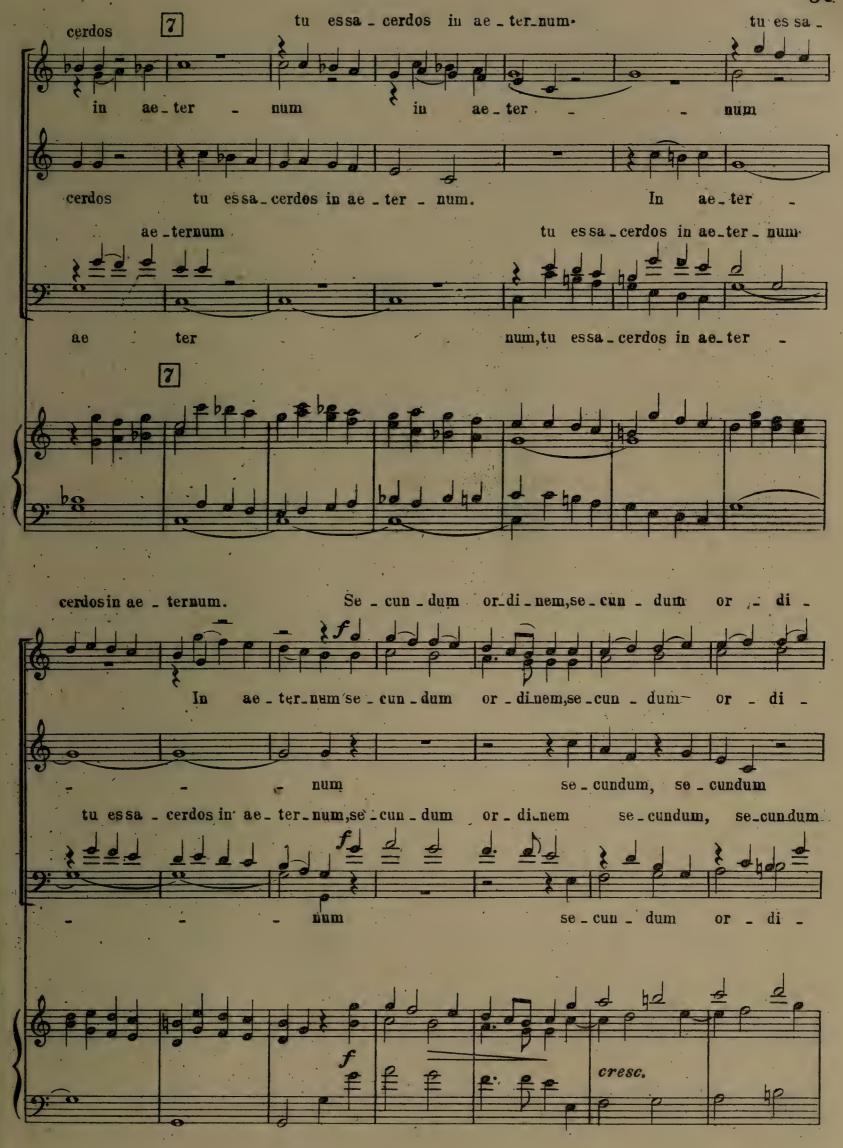


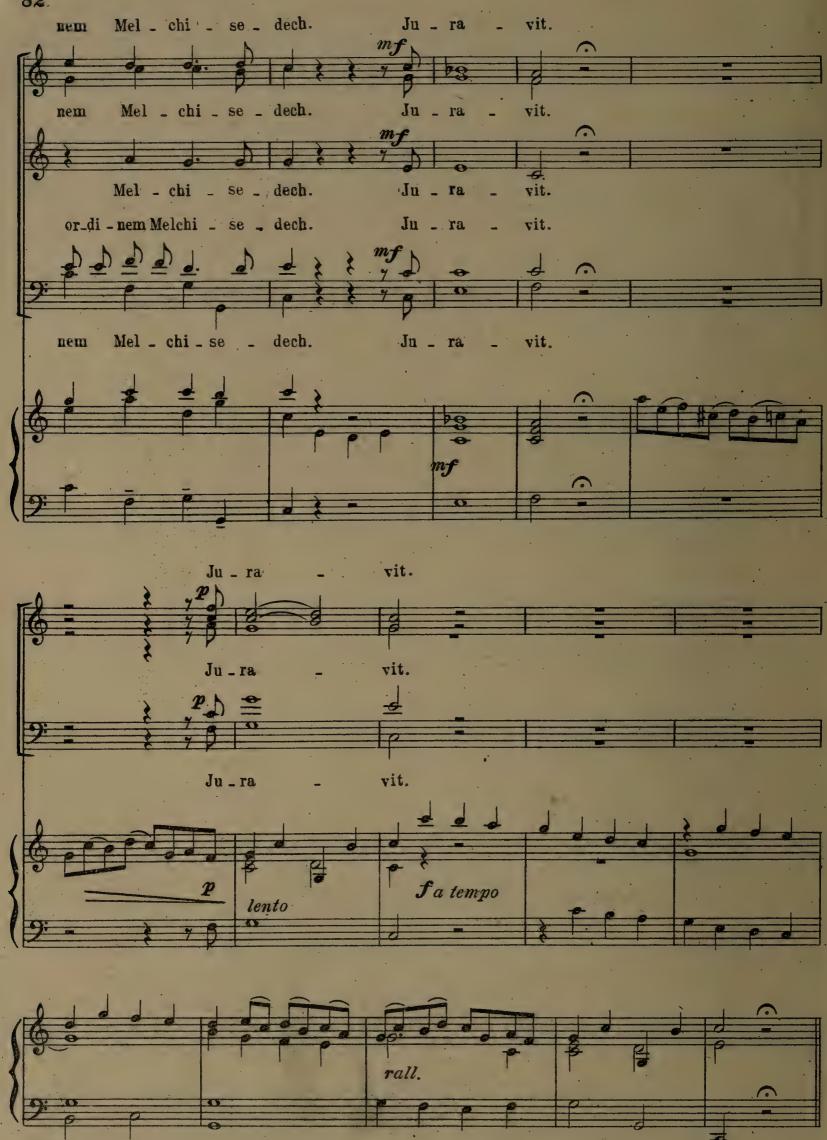




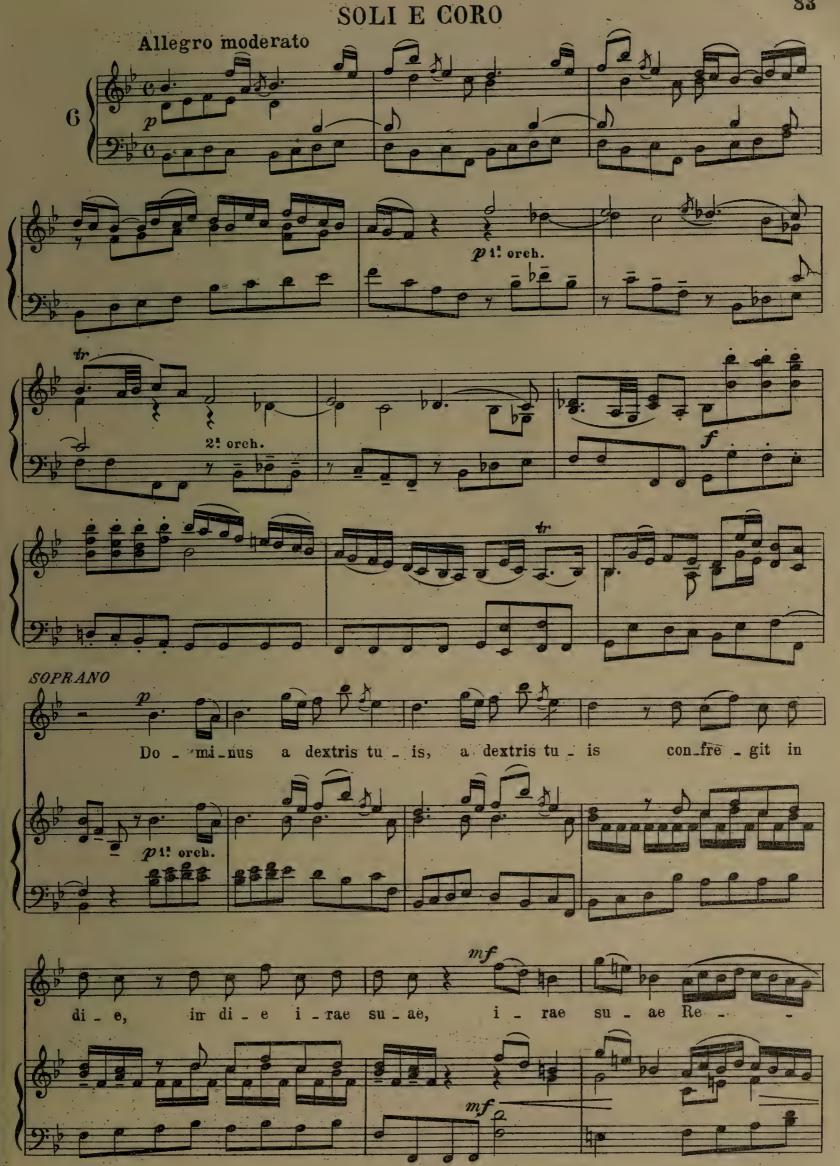


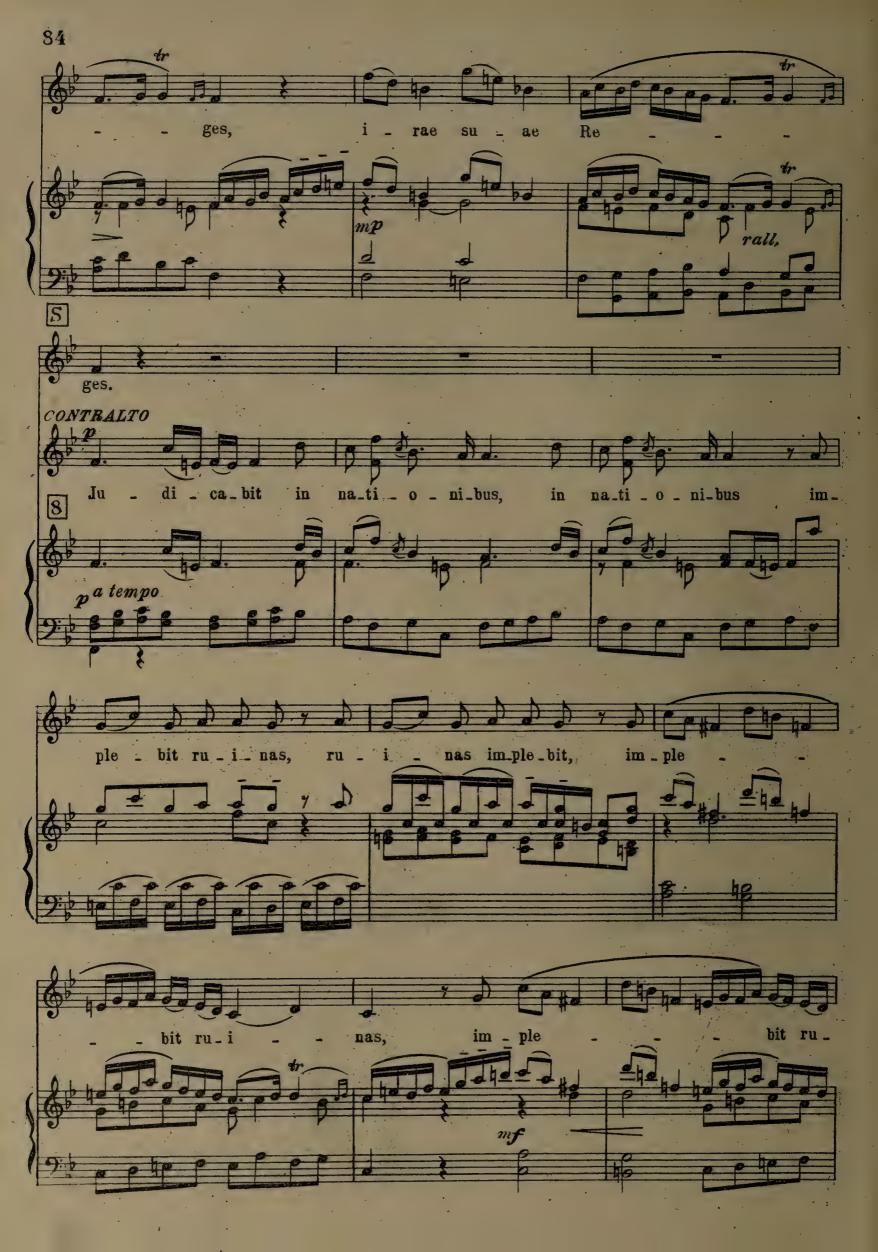




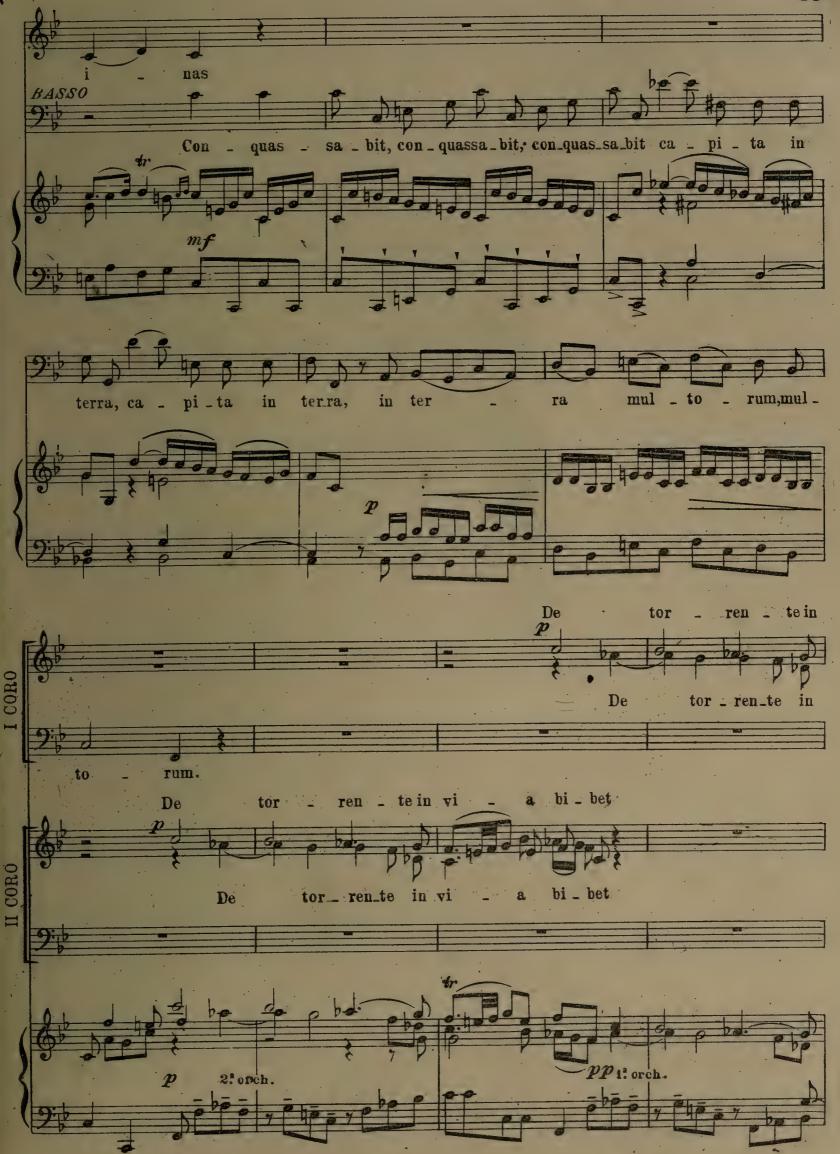


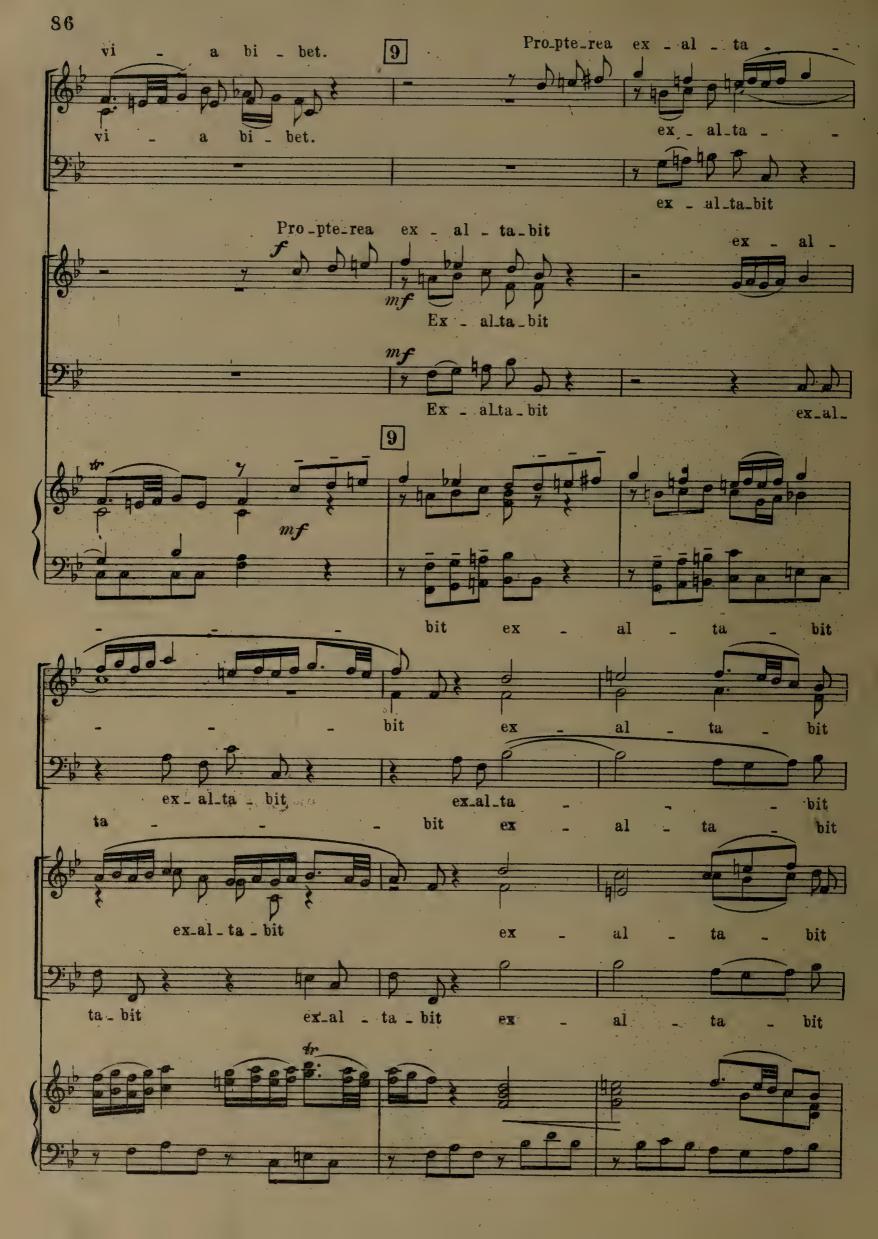


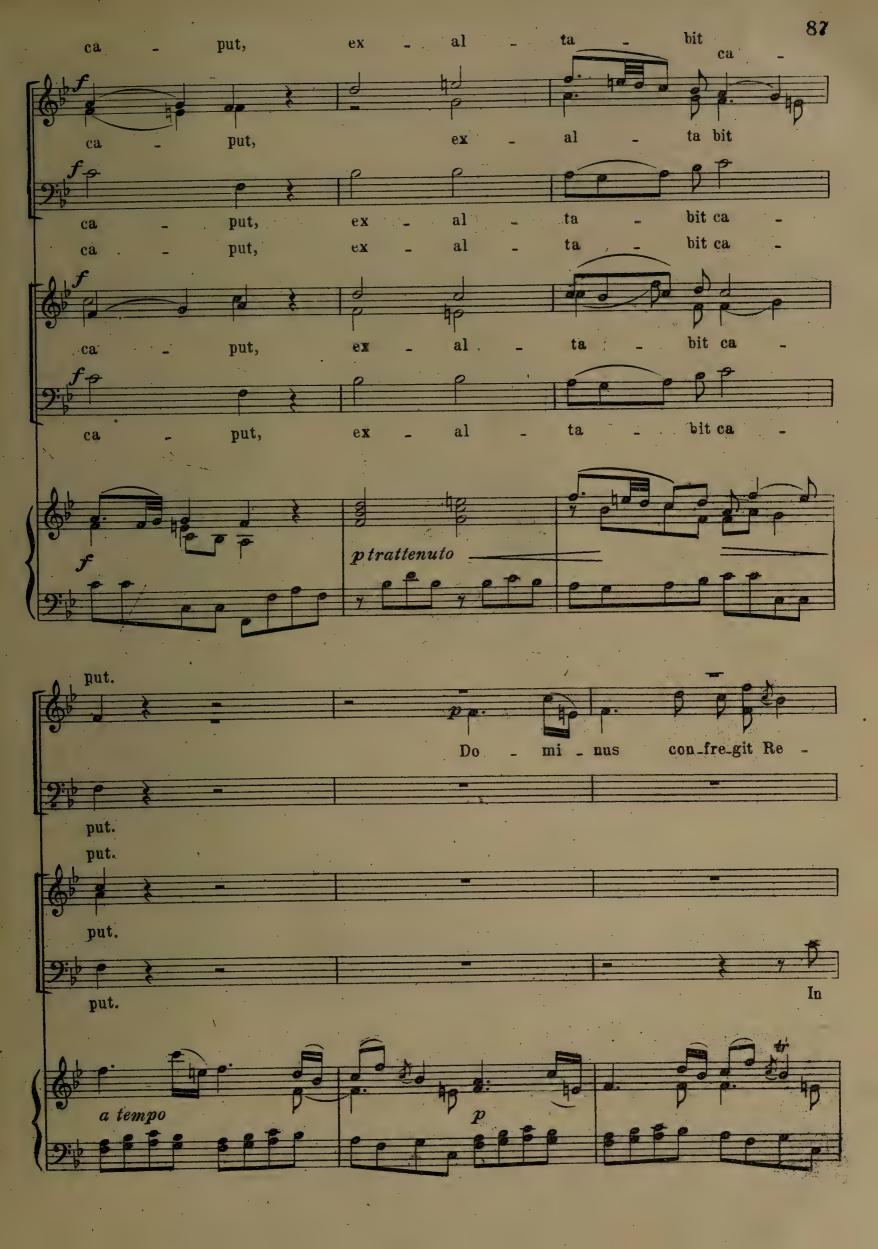


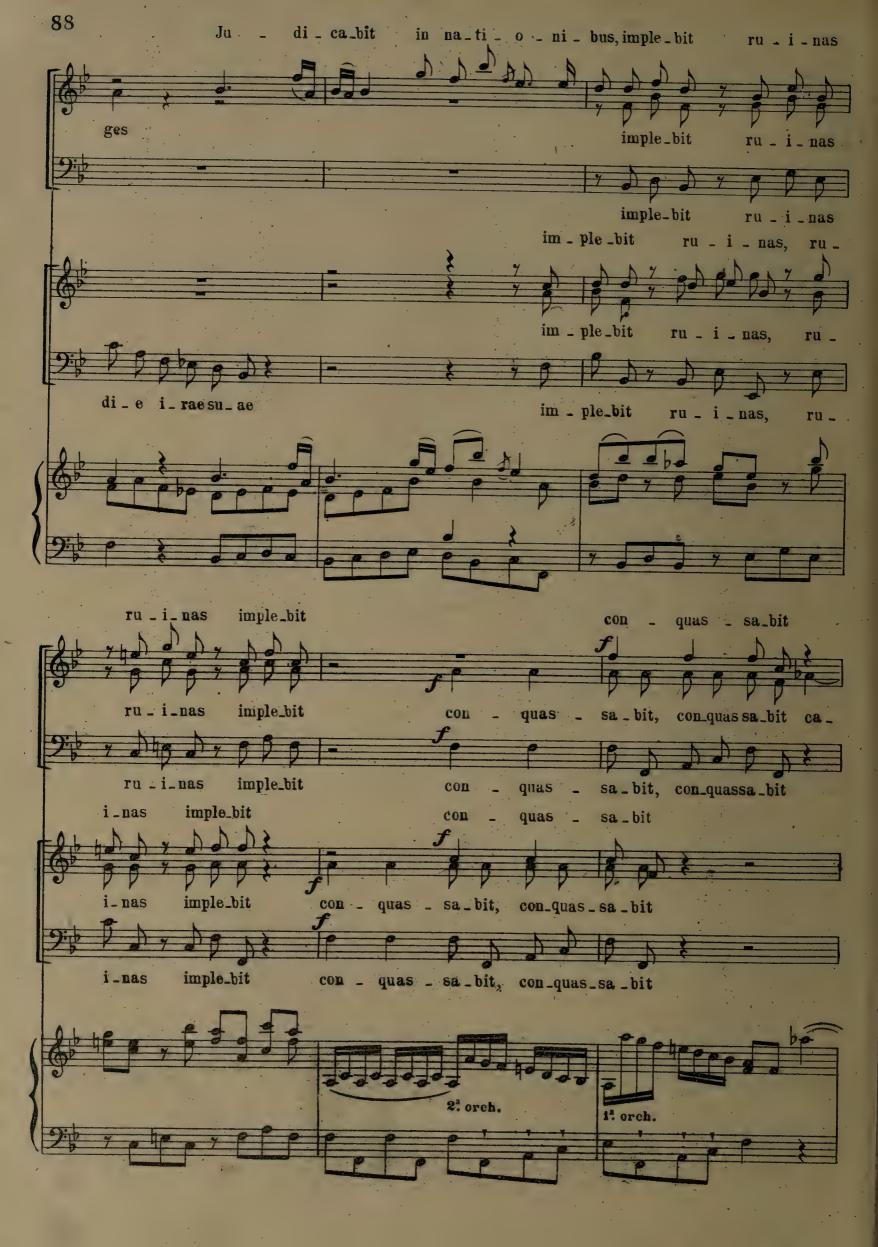


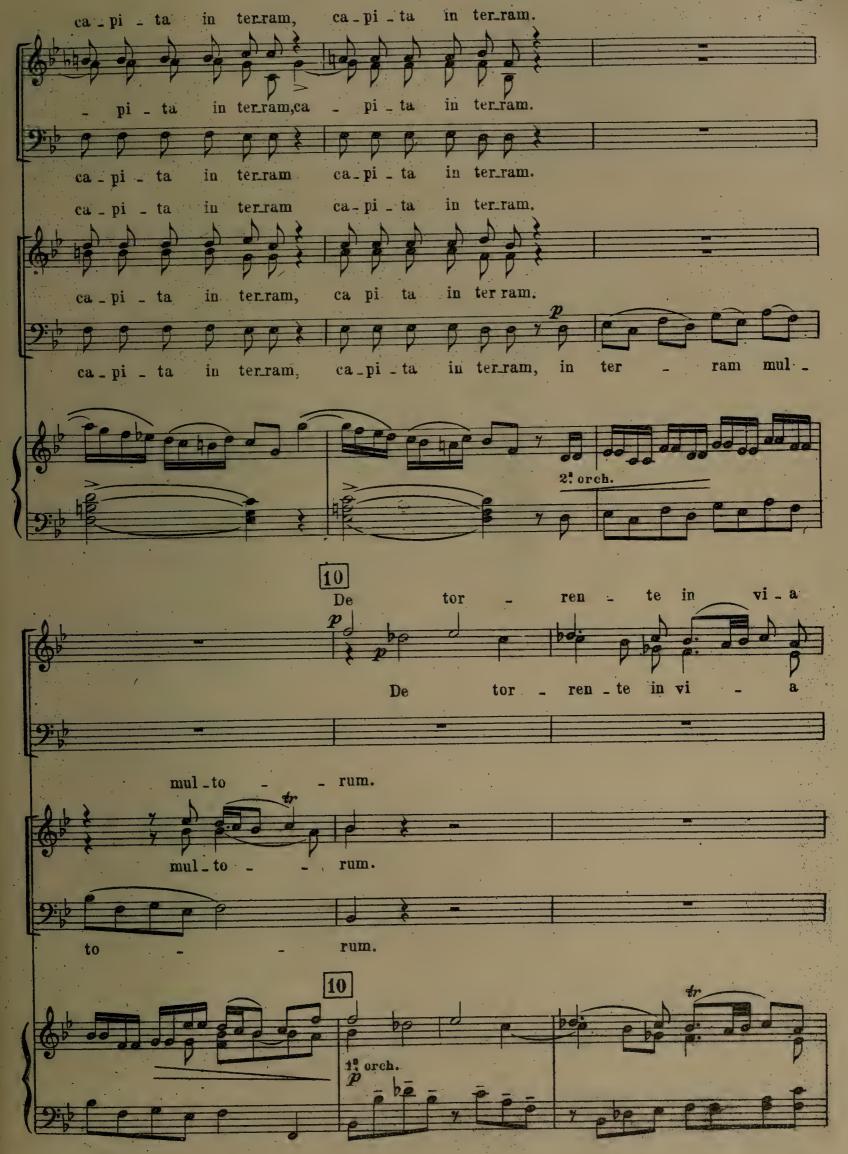


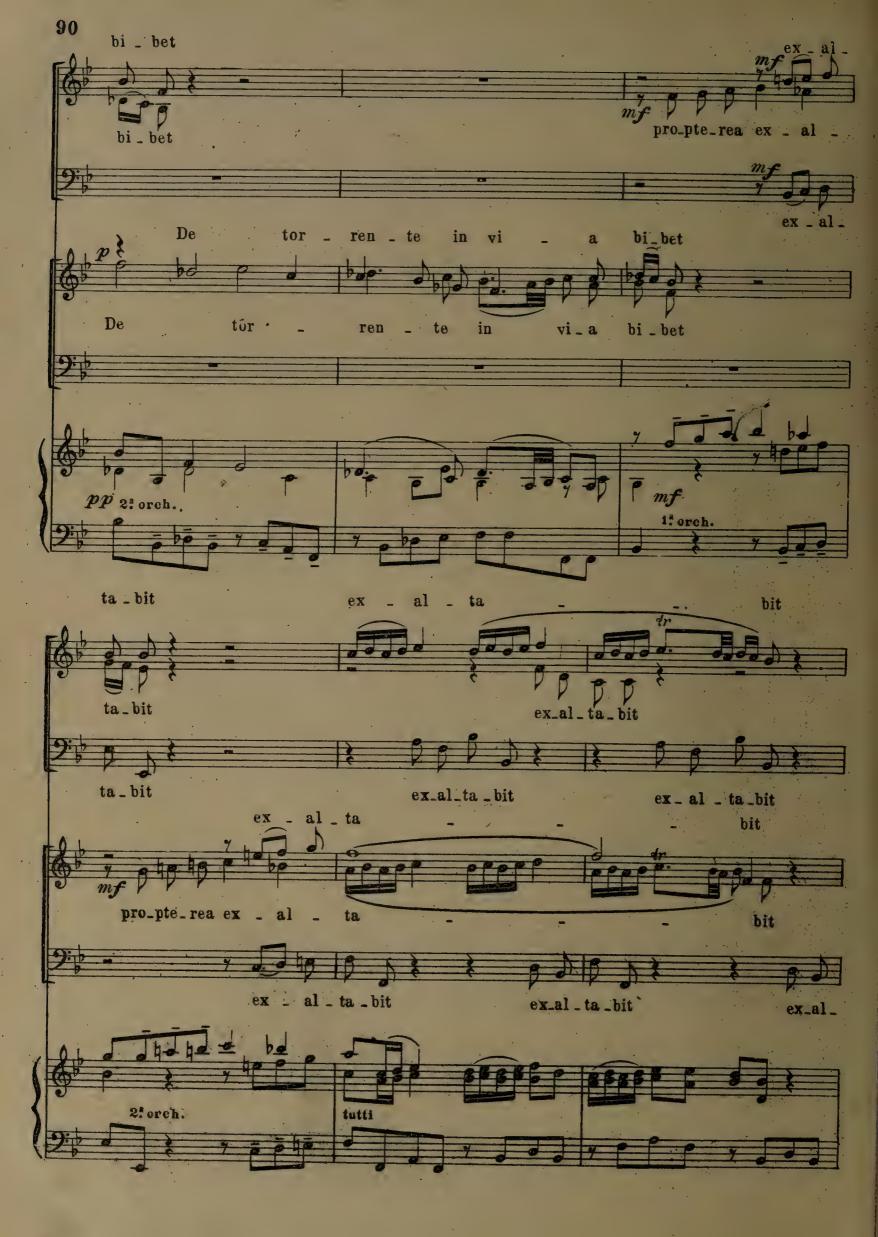


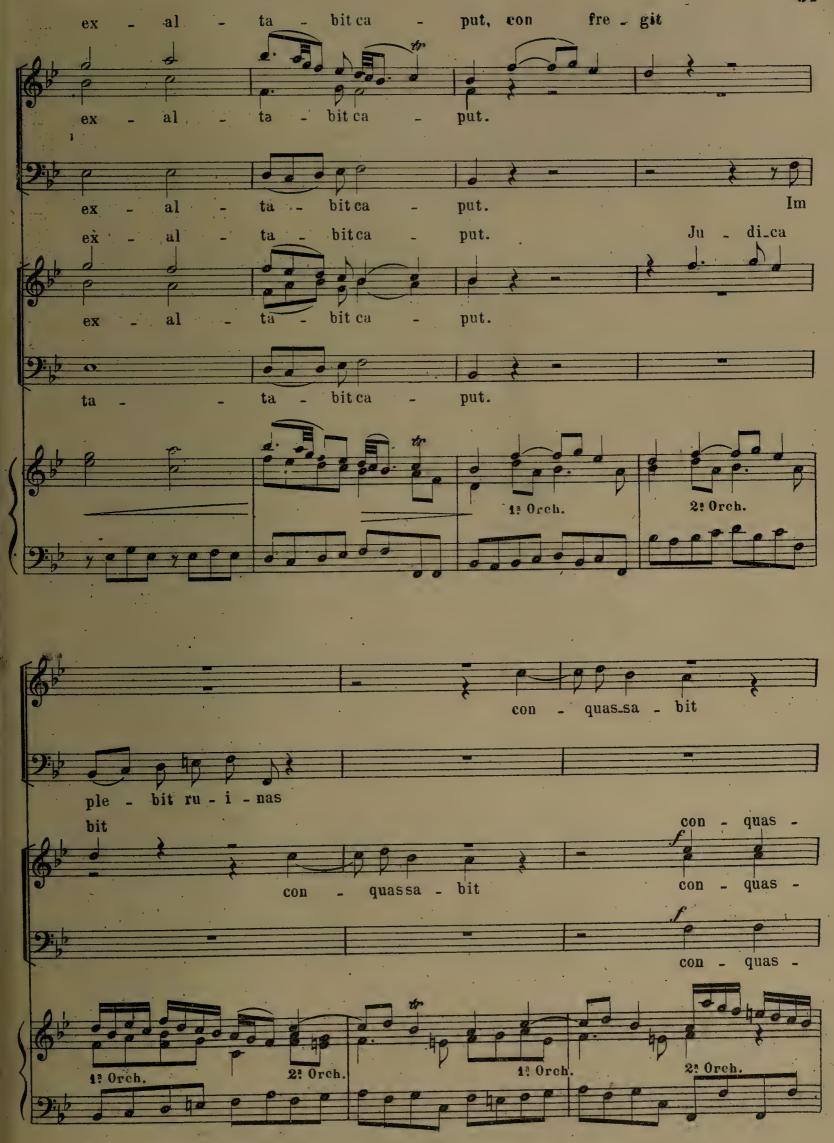


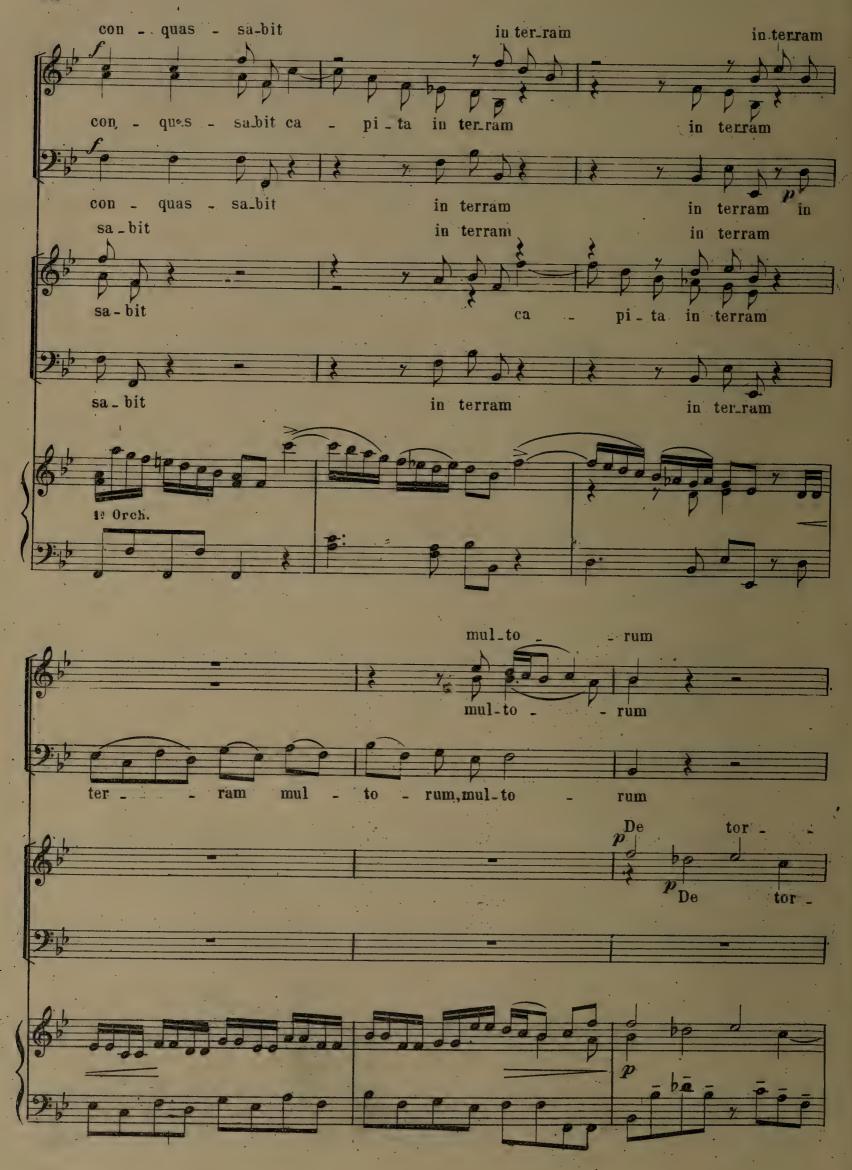


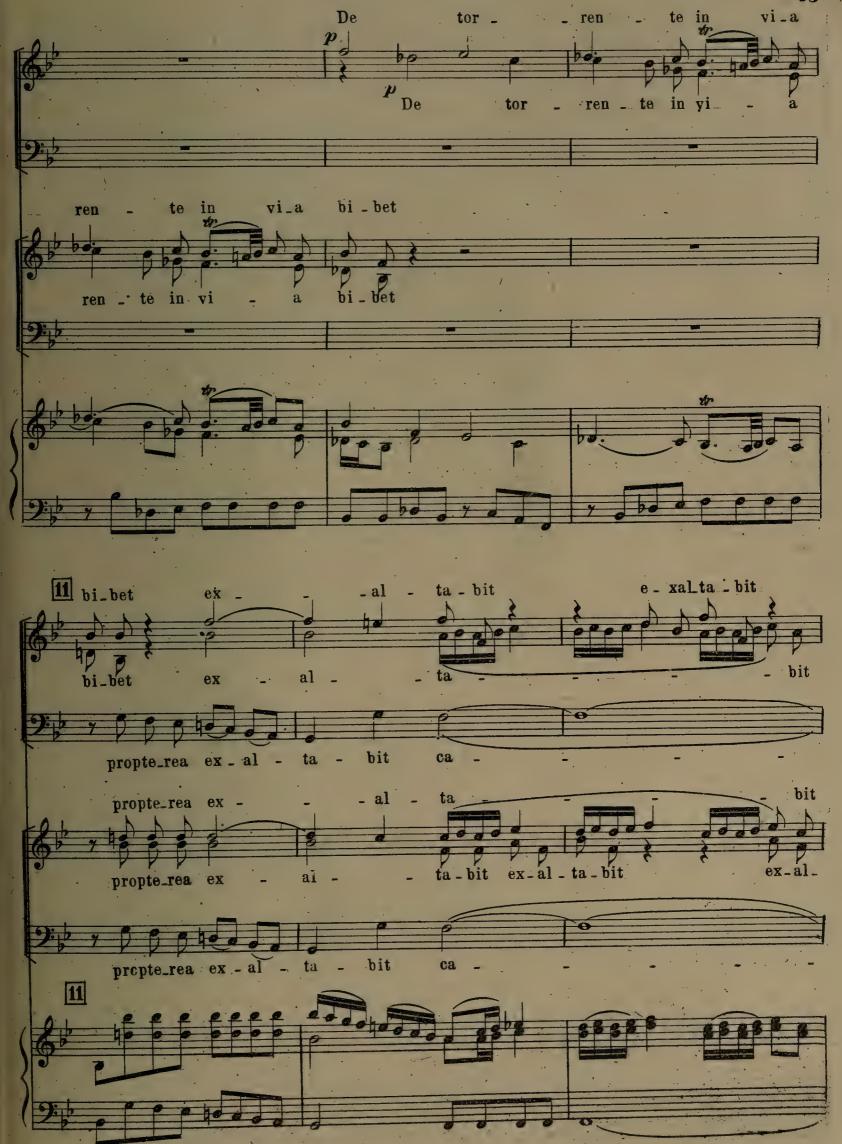


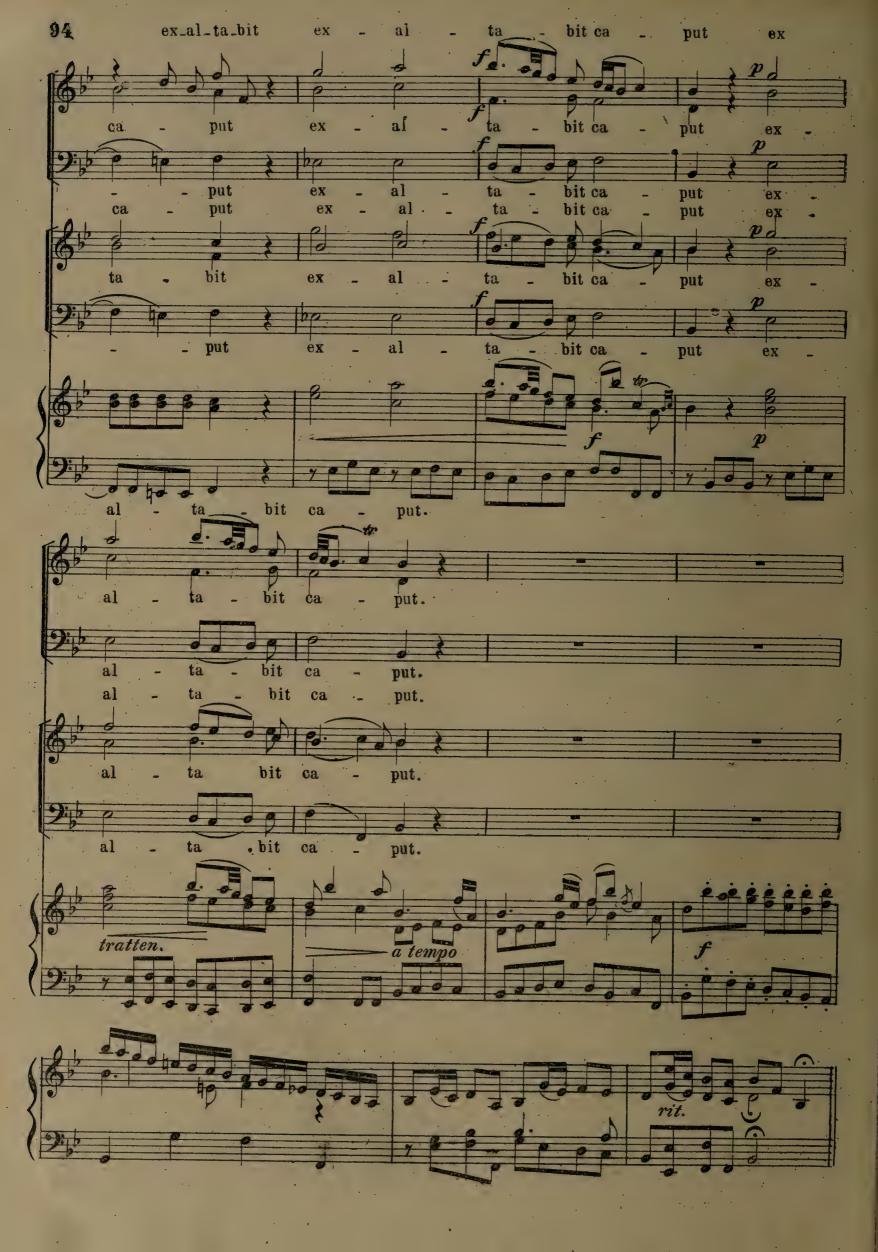


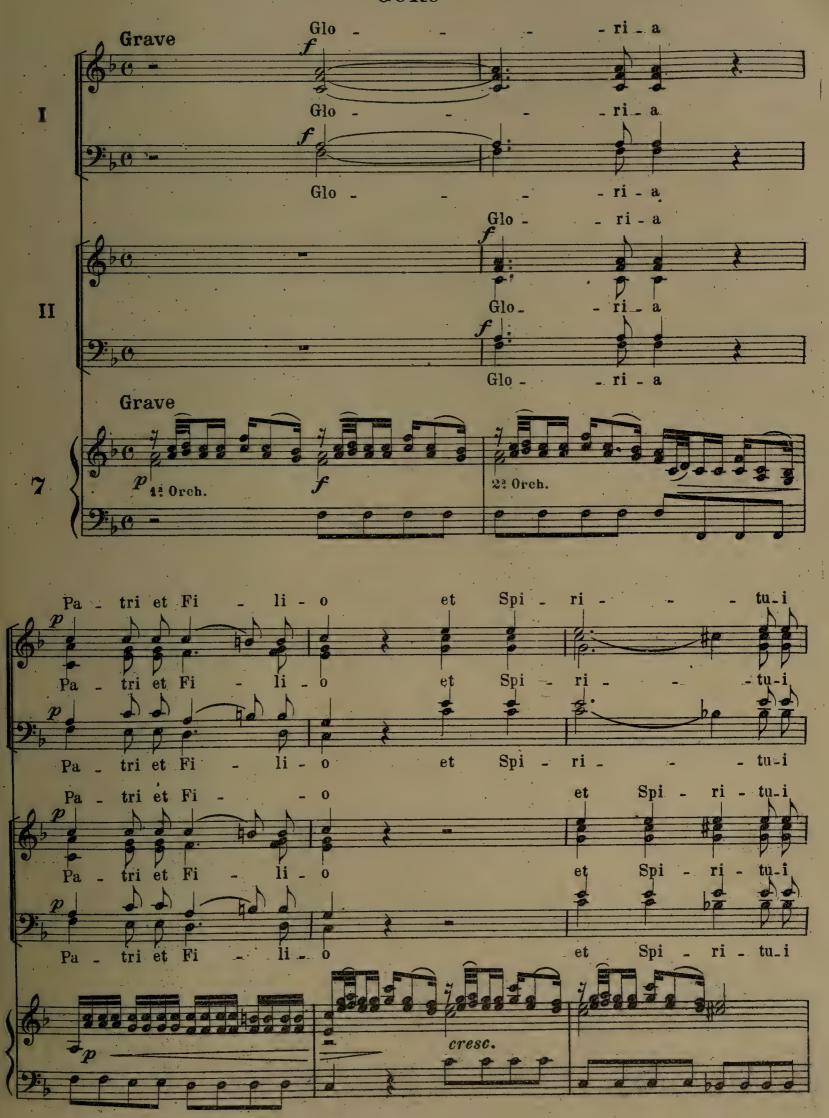


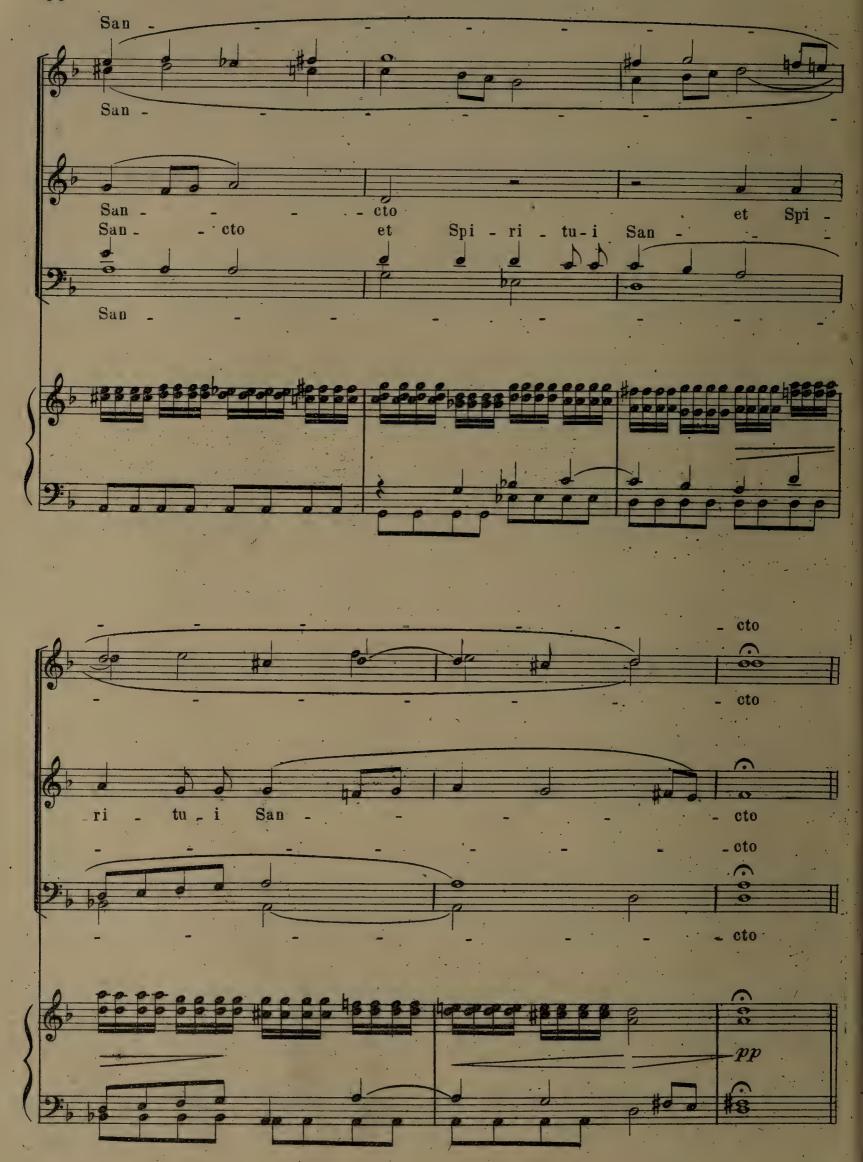


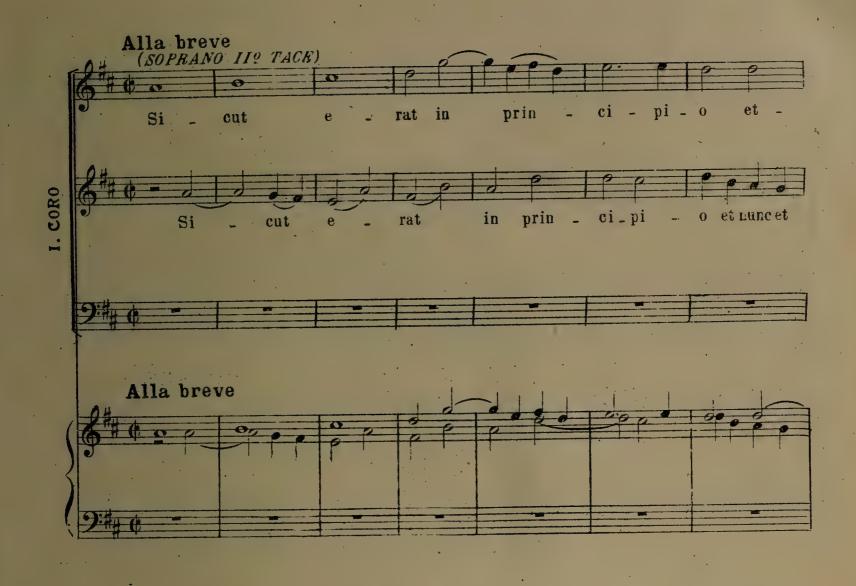


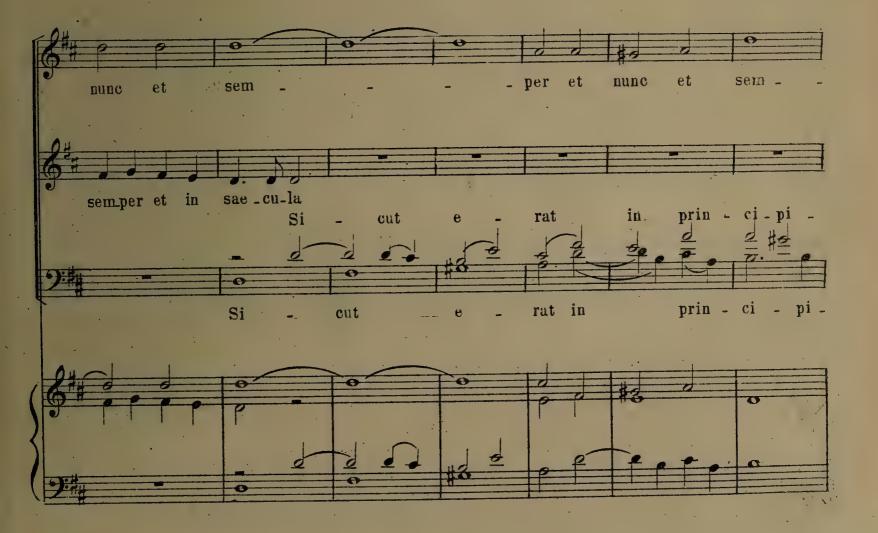


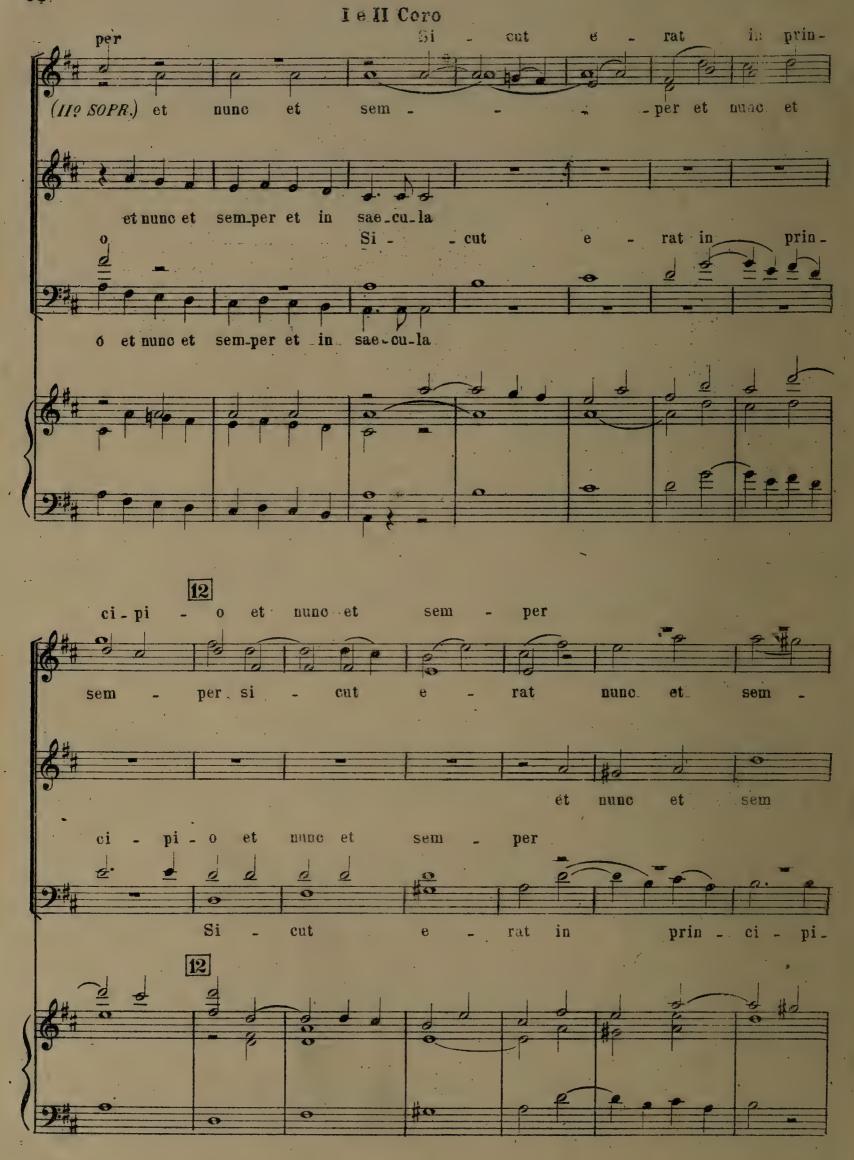


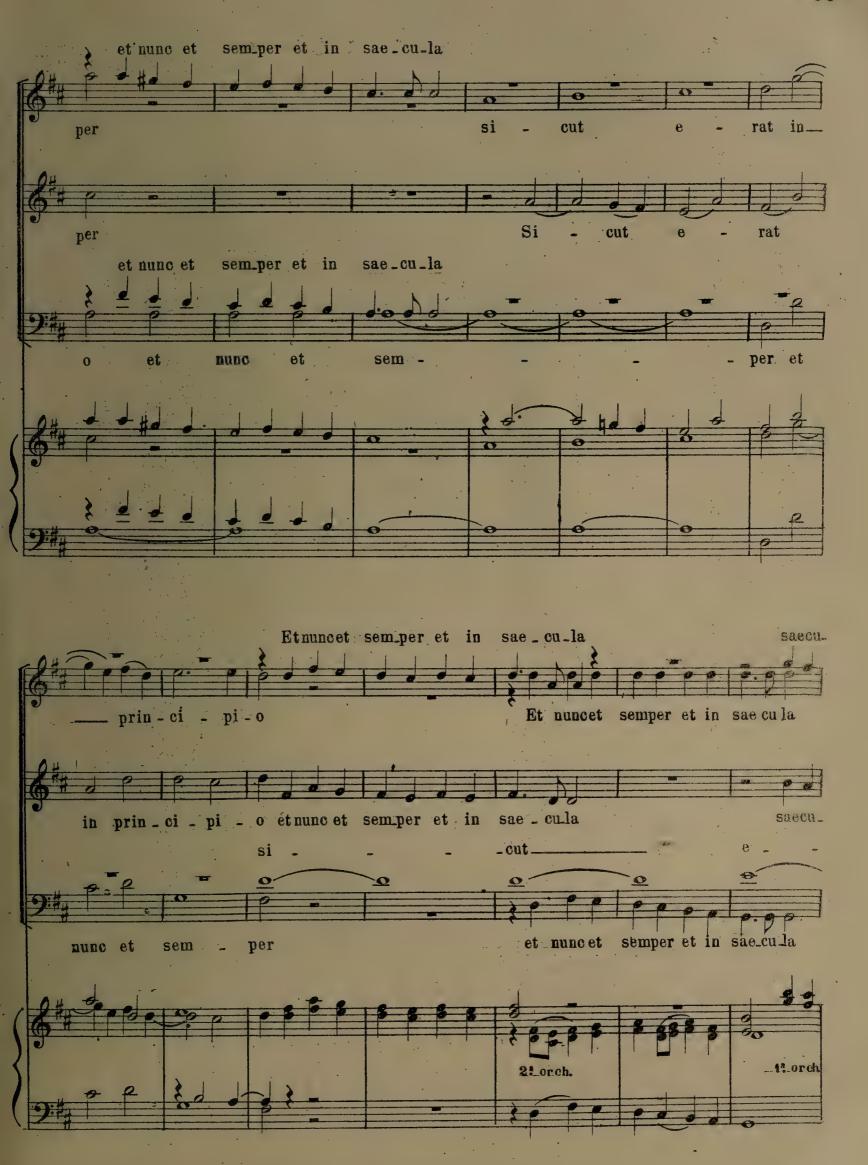


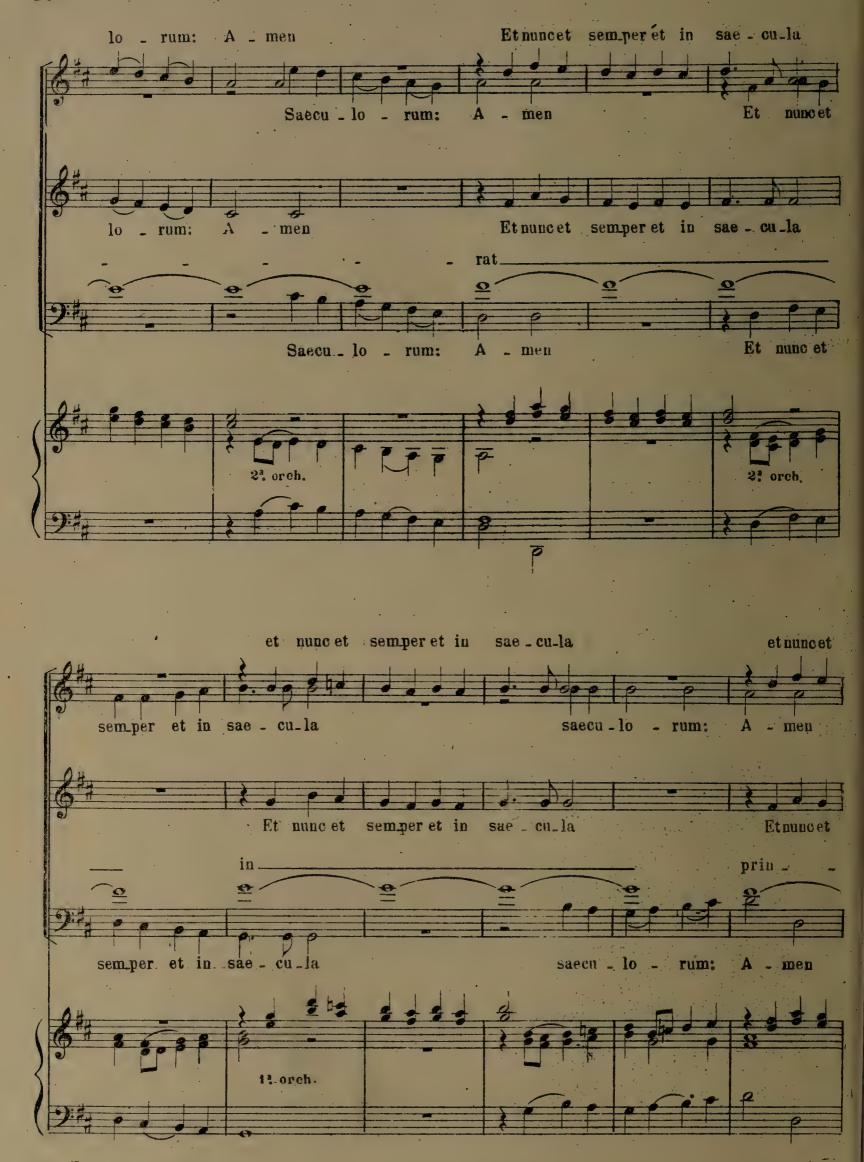


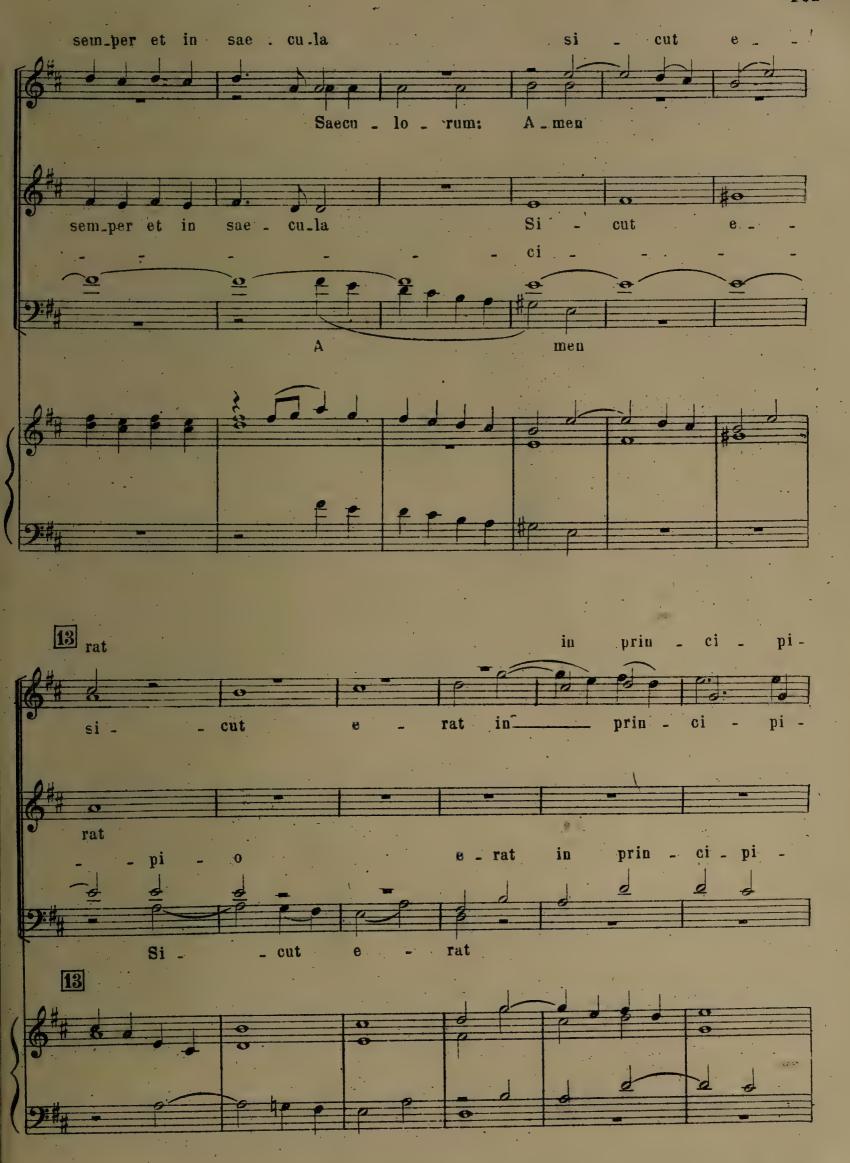


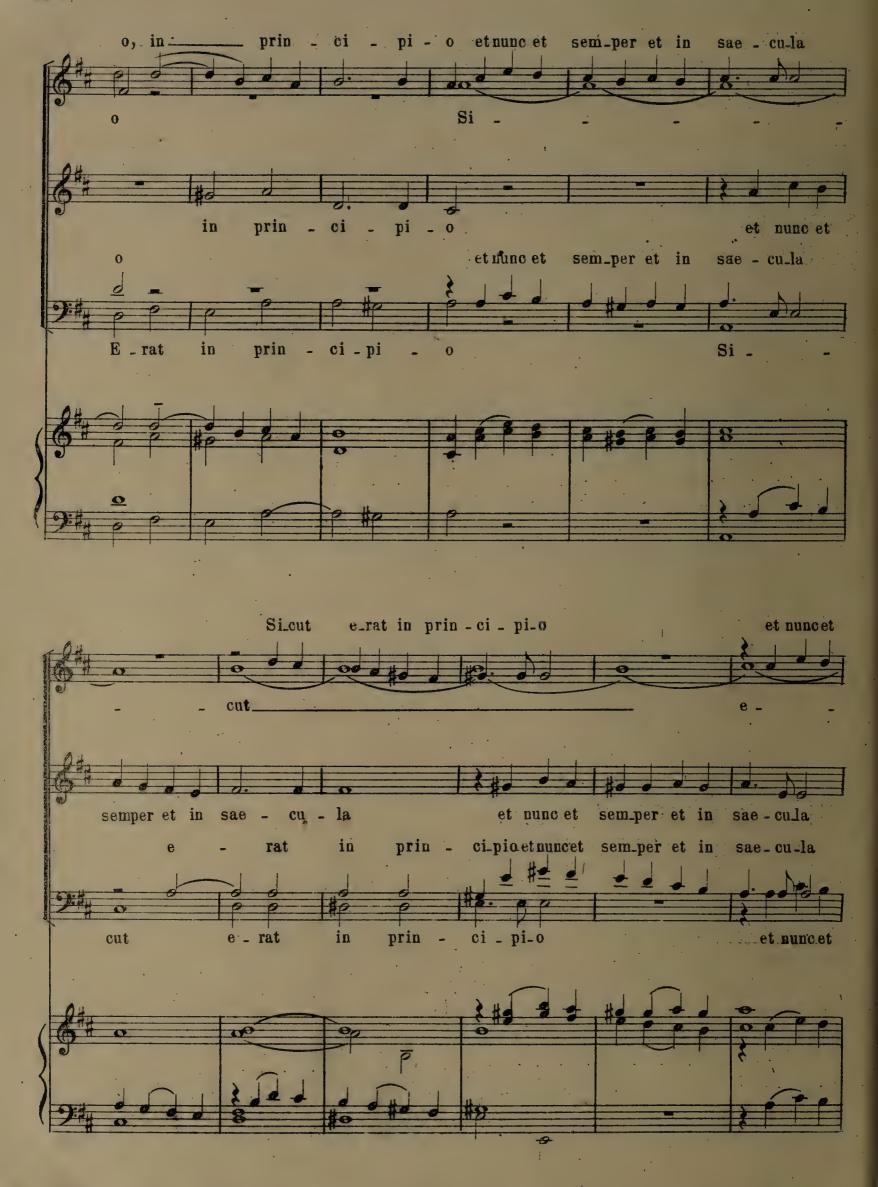


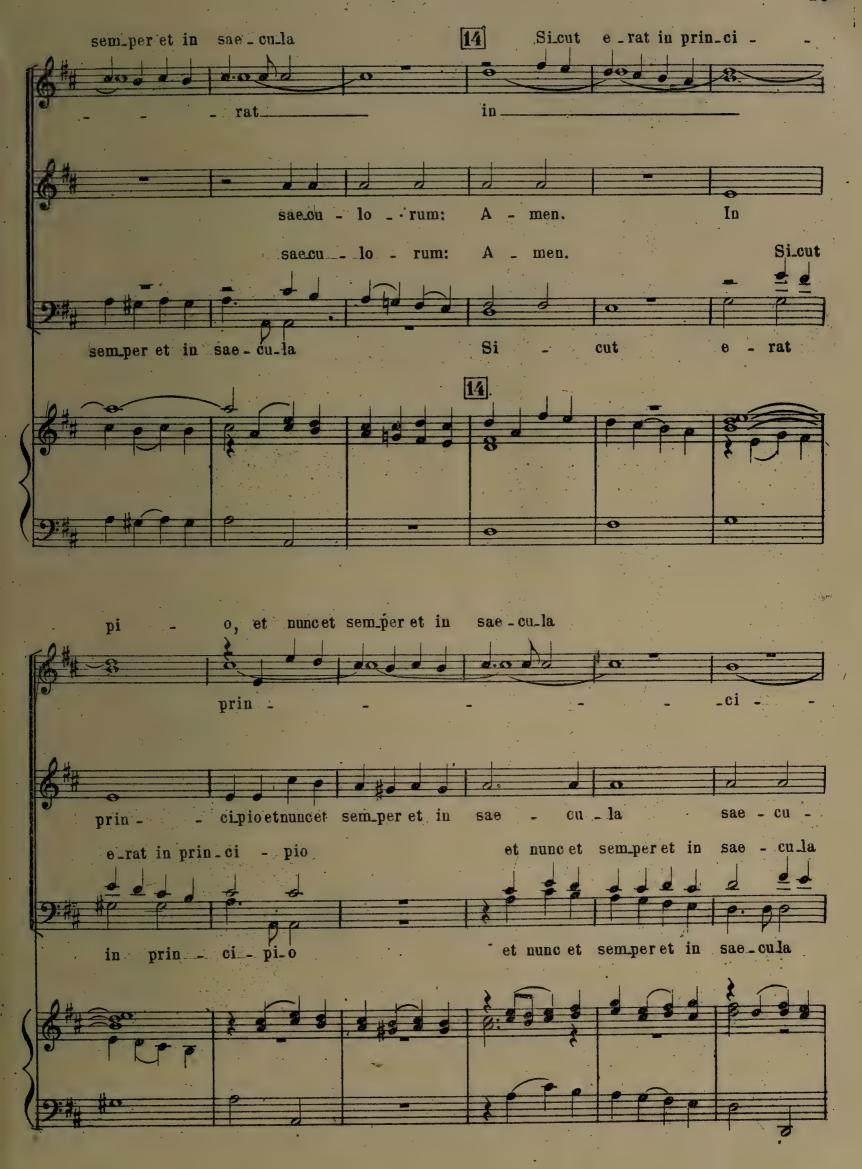


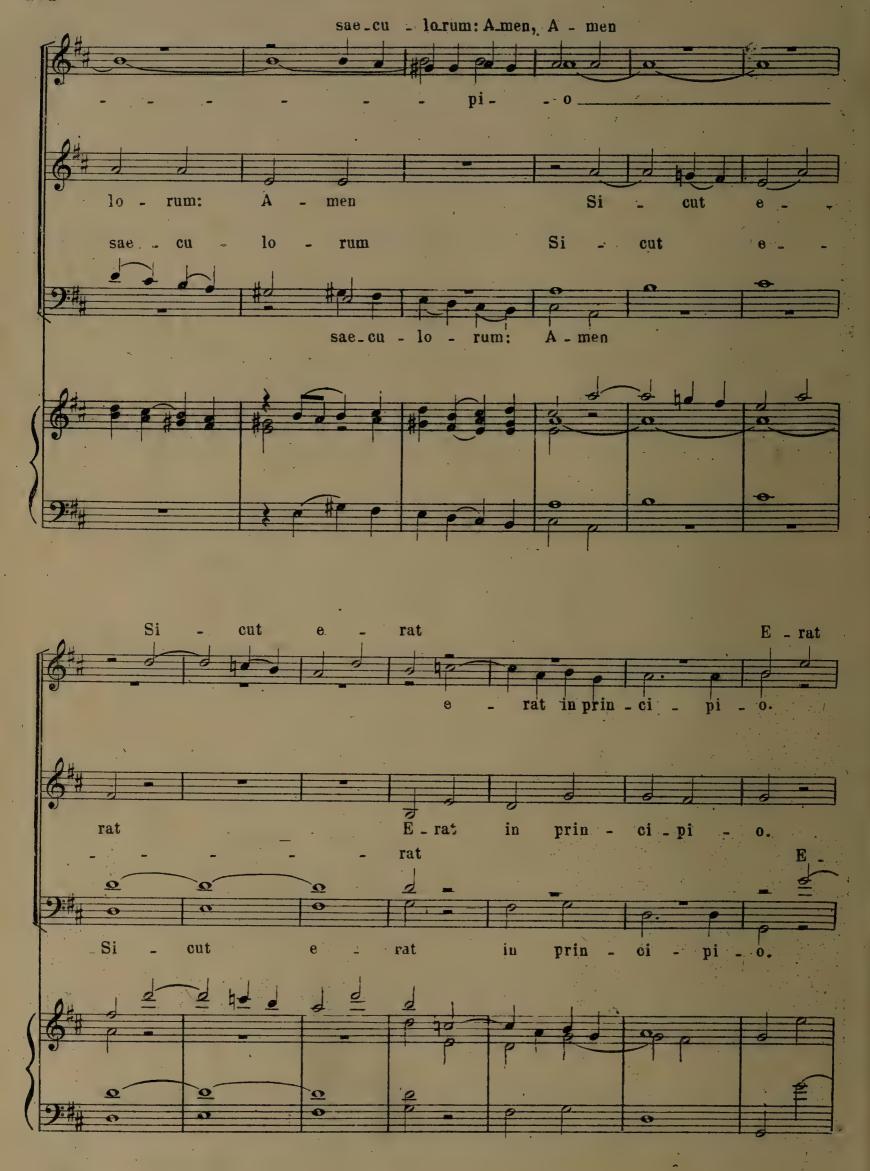


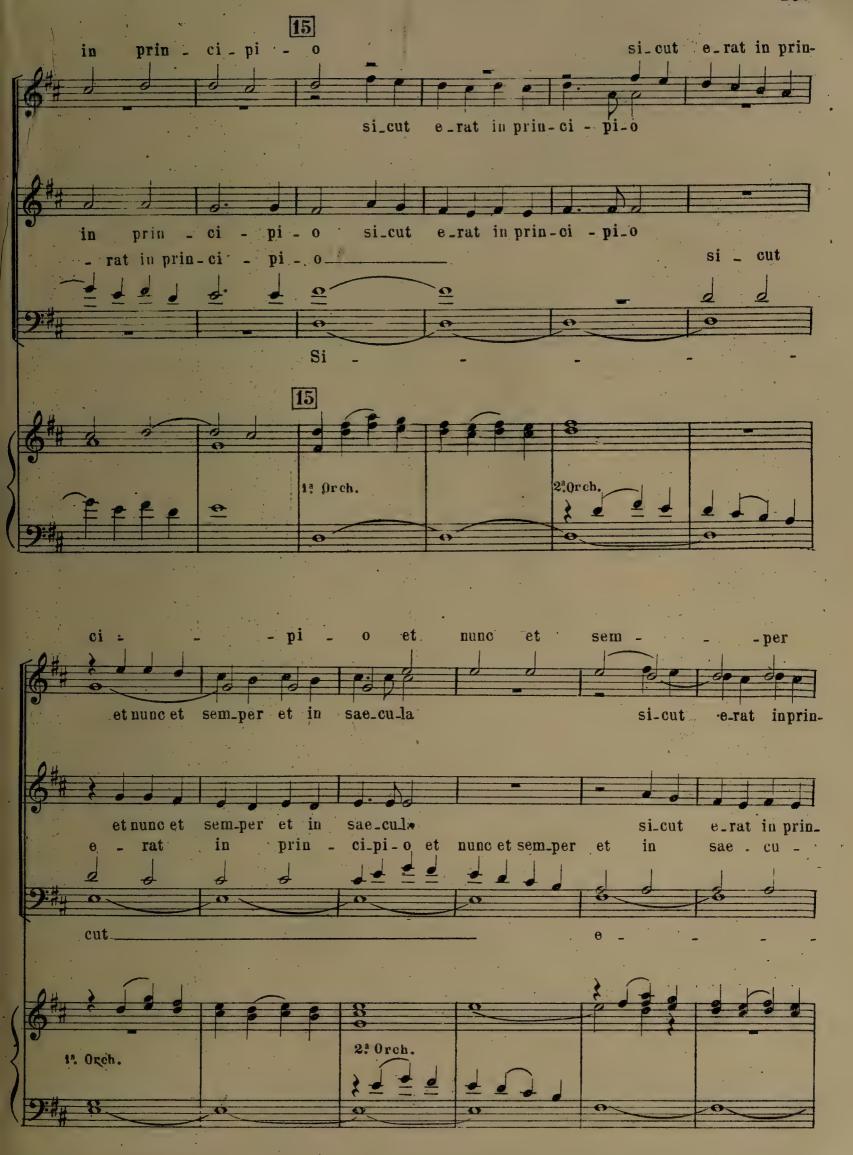


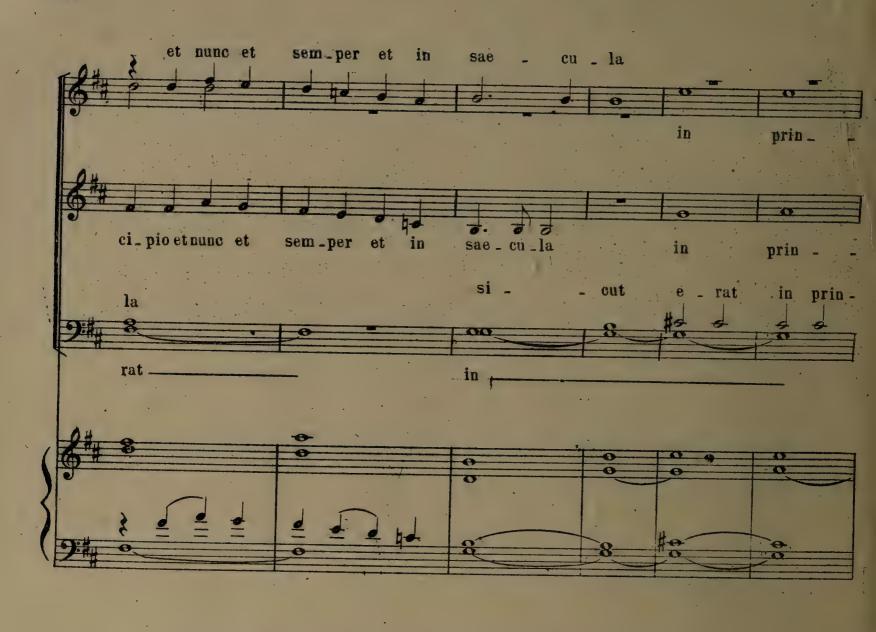


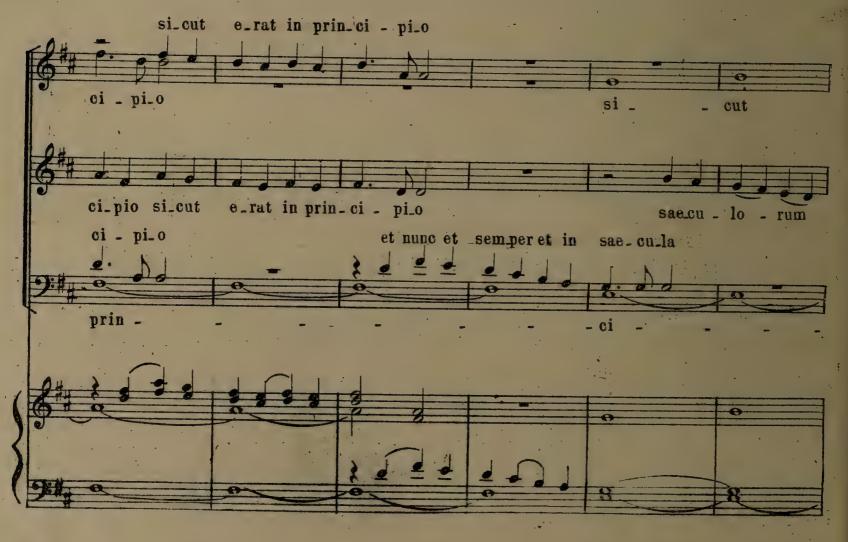


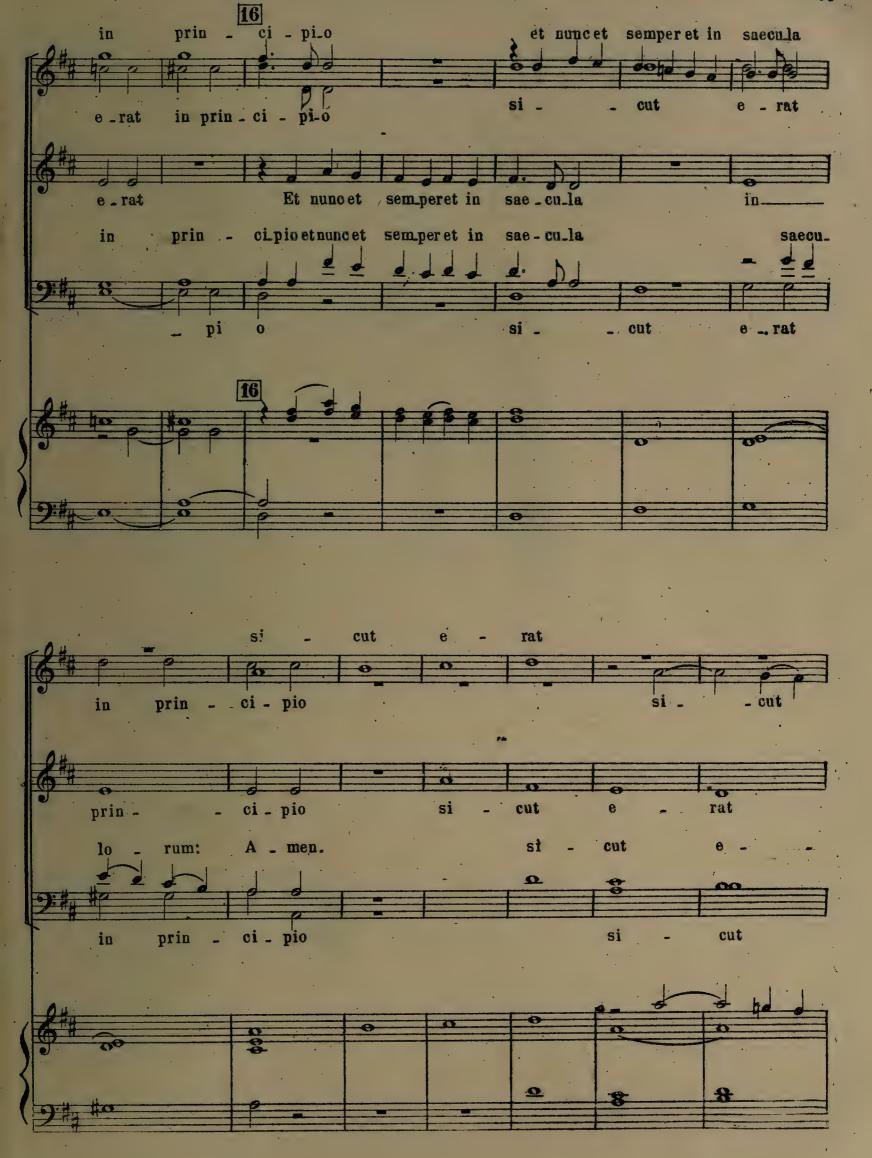


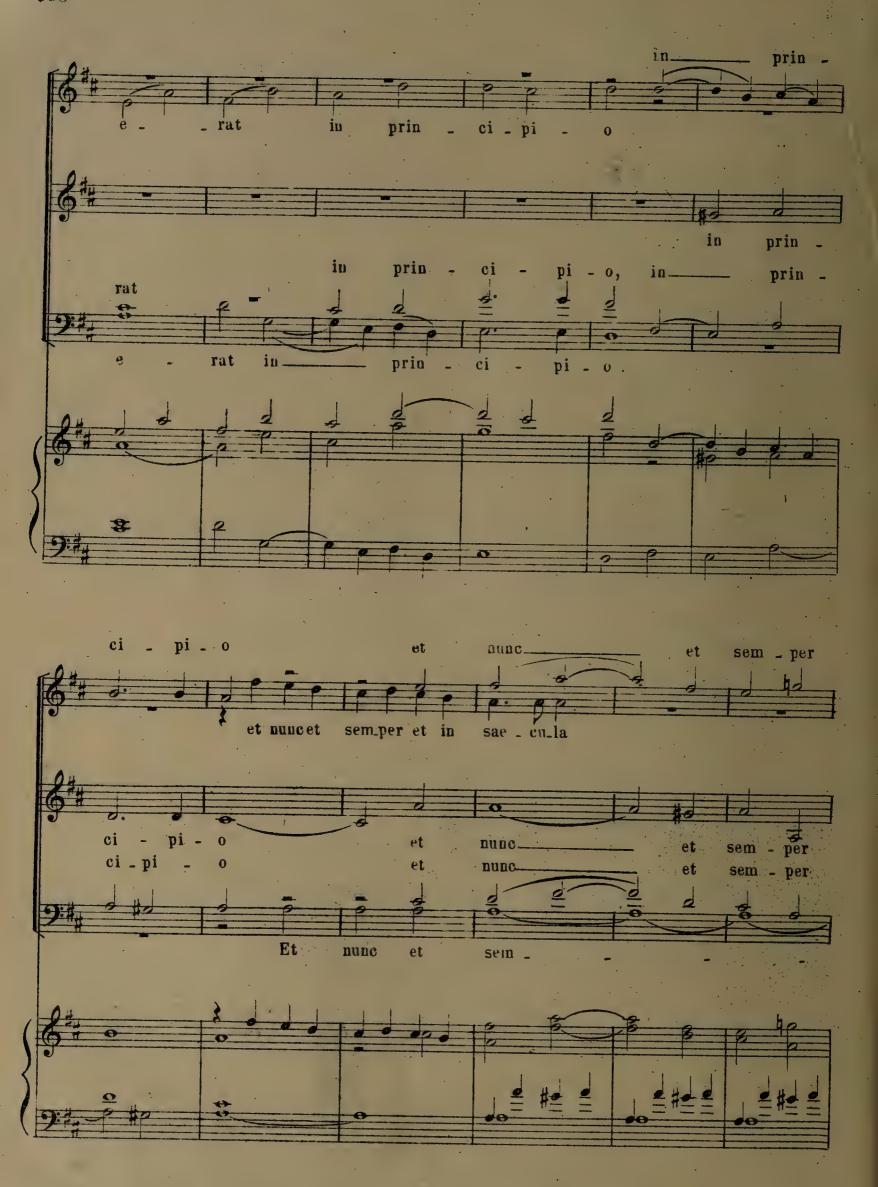


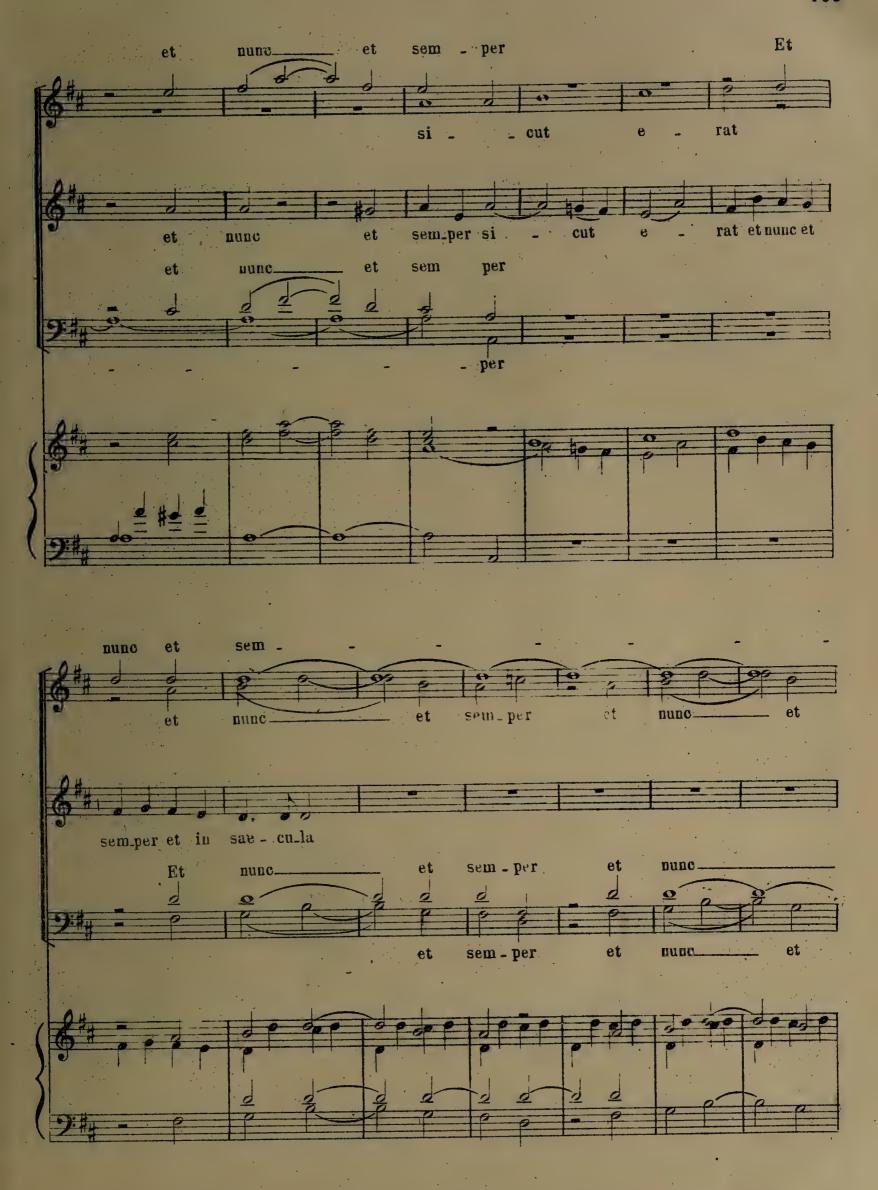


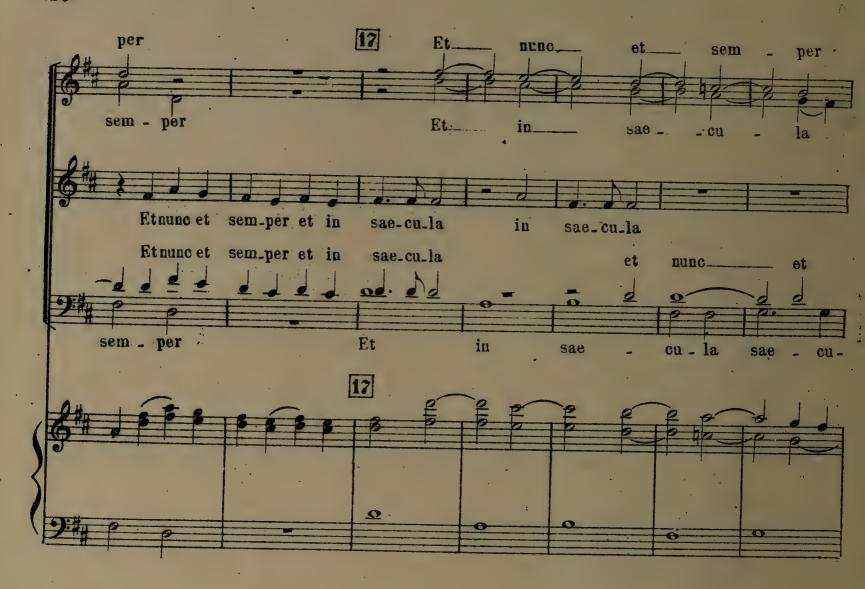


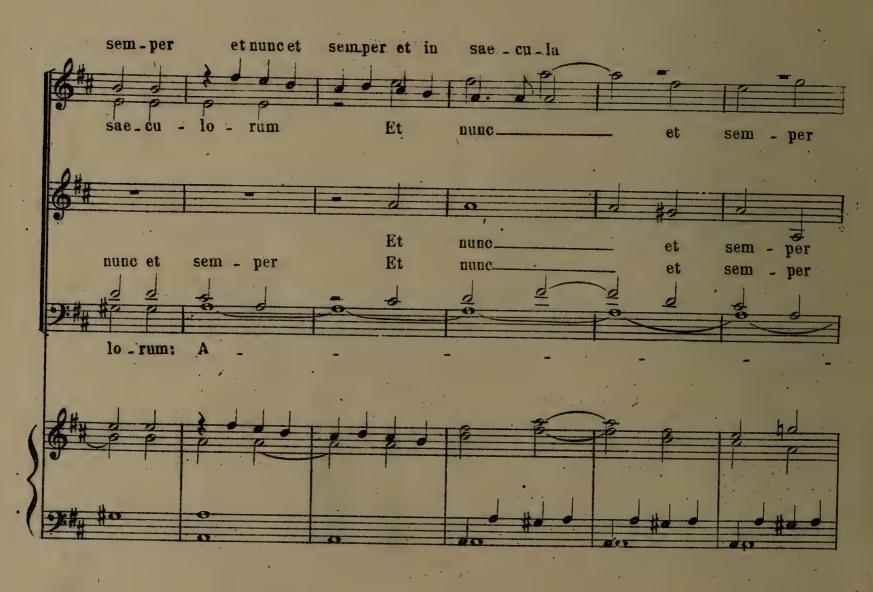


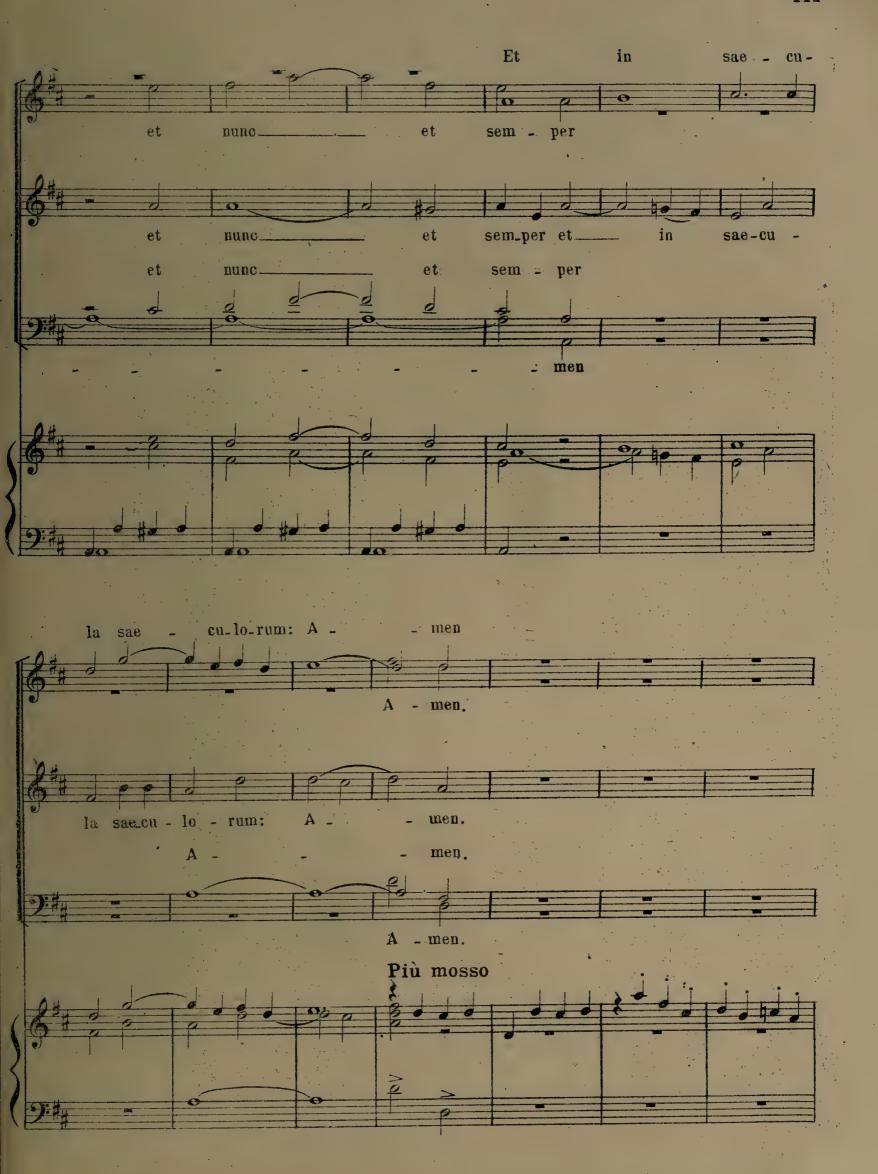


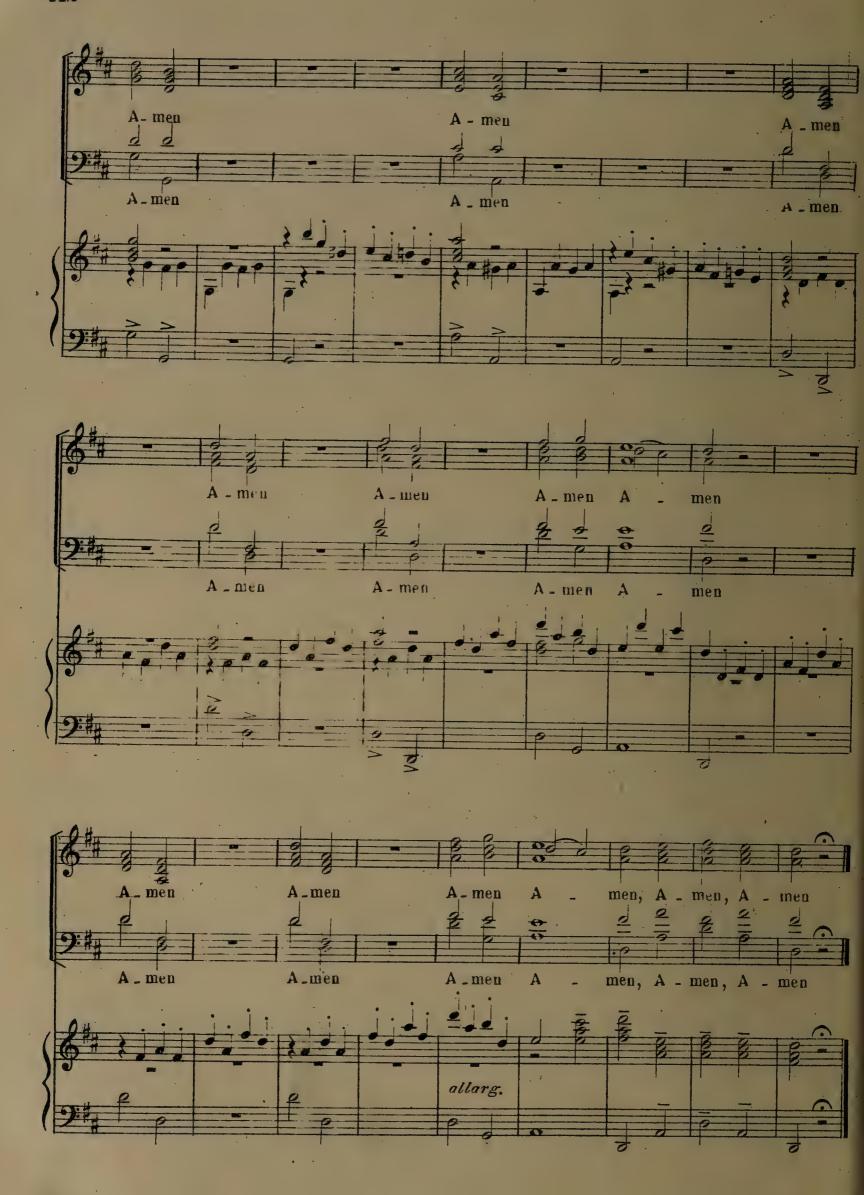








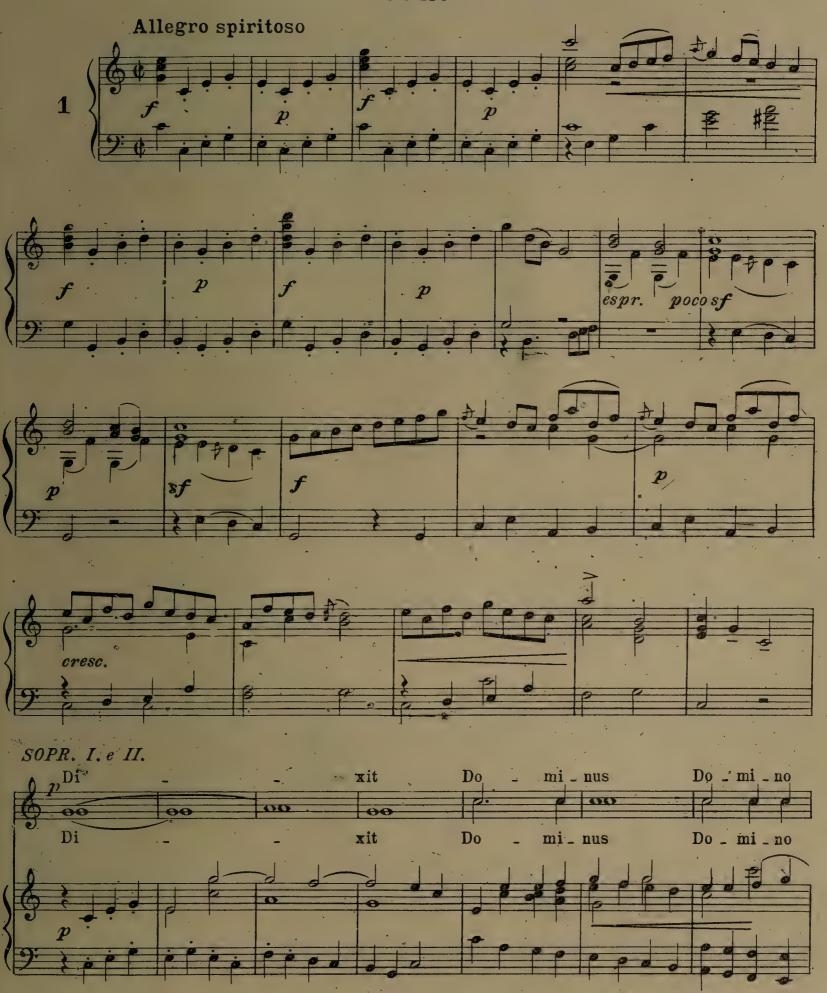


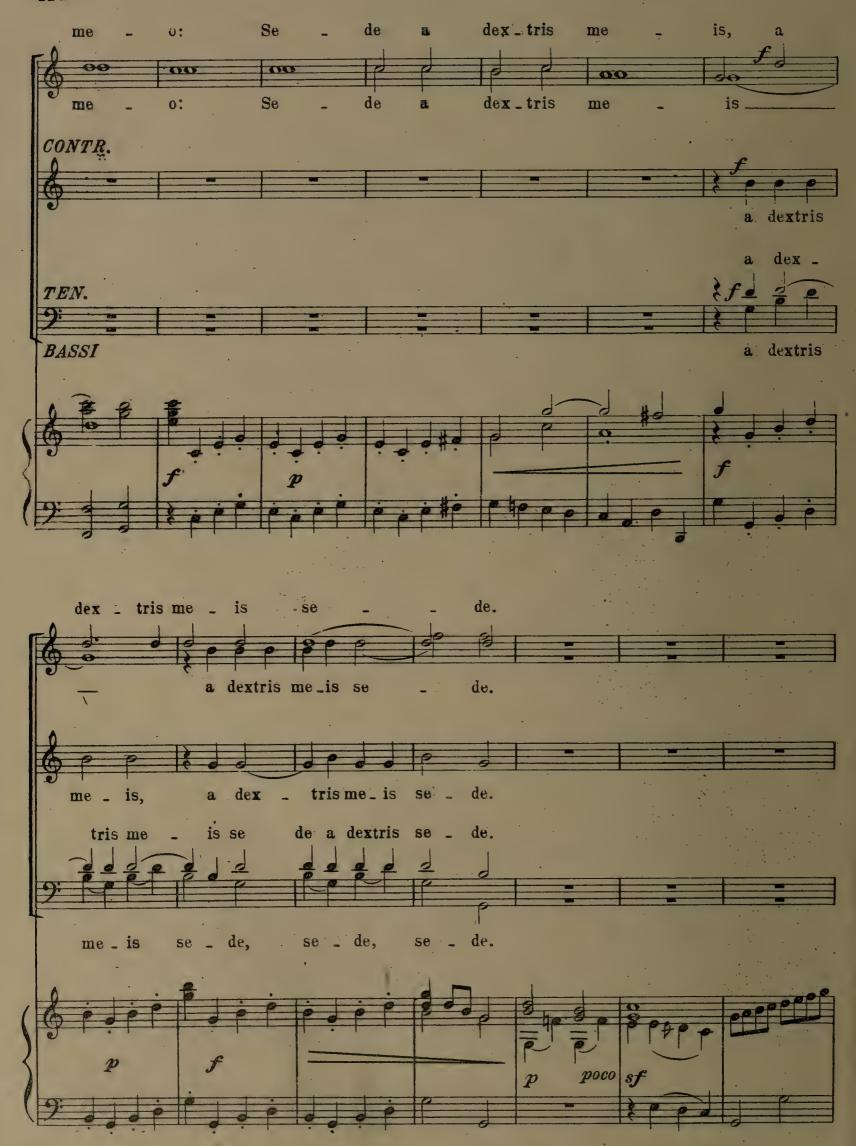


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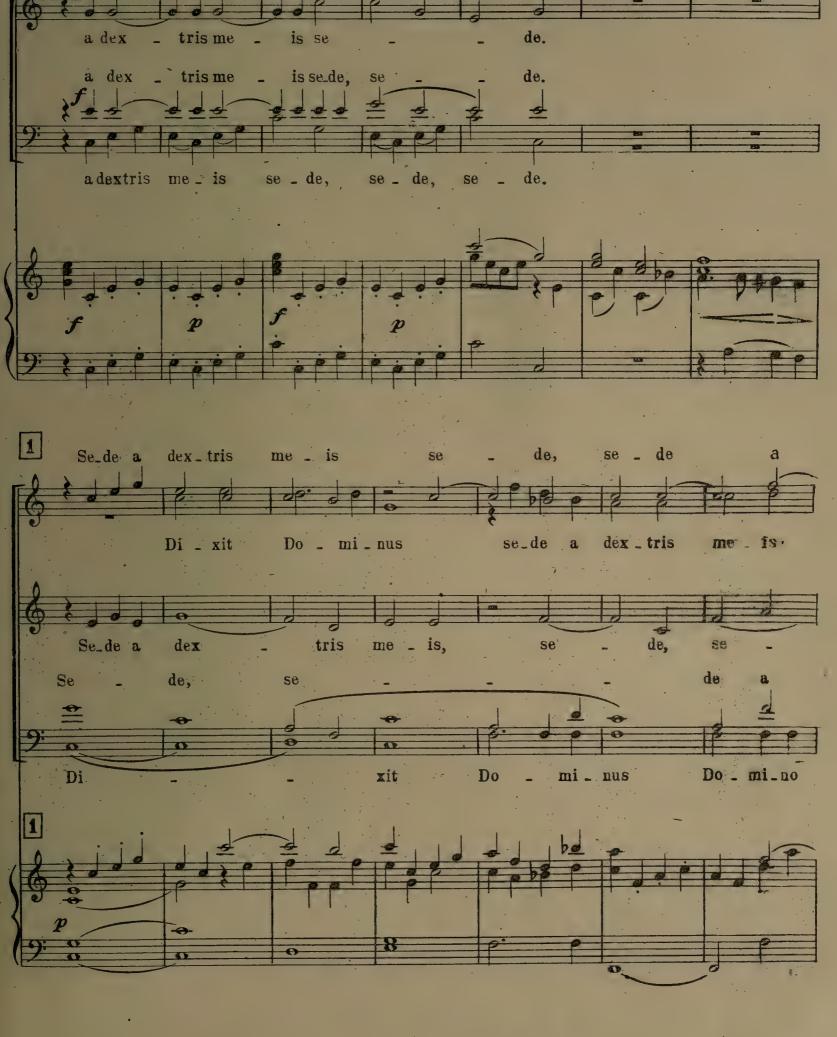
per 5 voci e coro con accomp. di archi e organo (1733?)









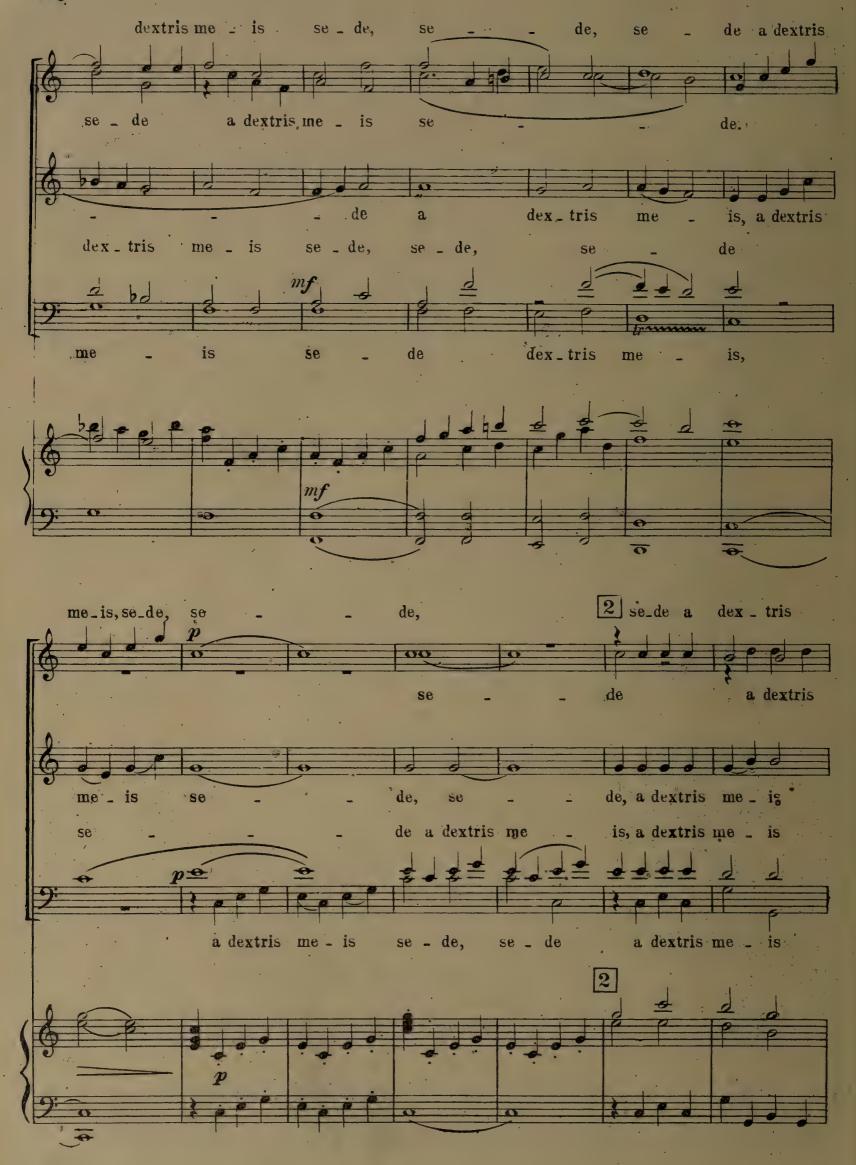


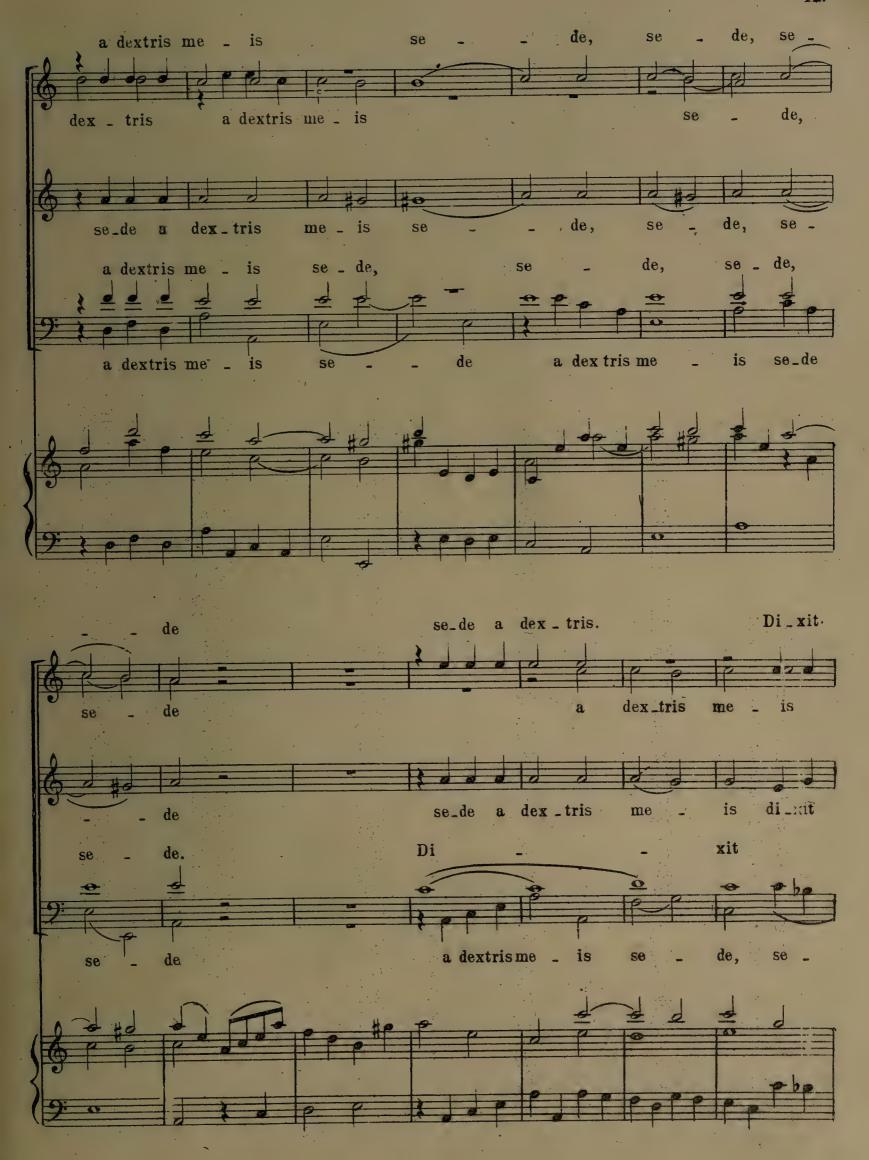
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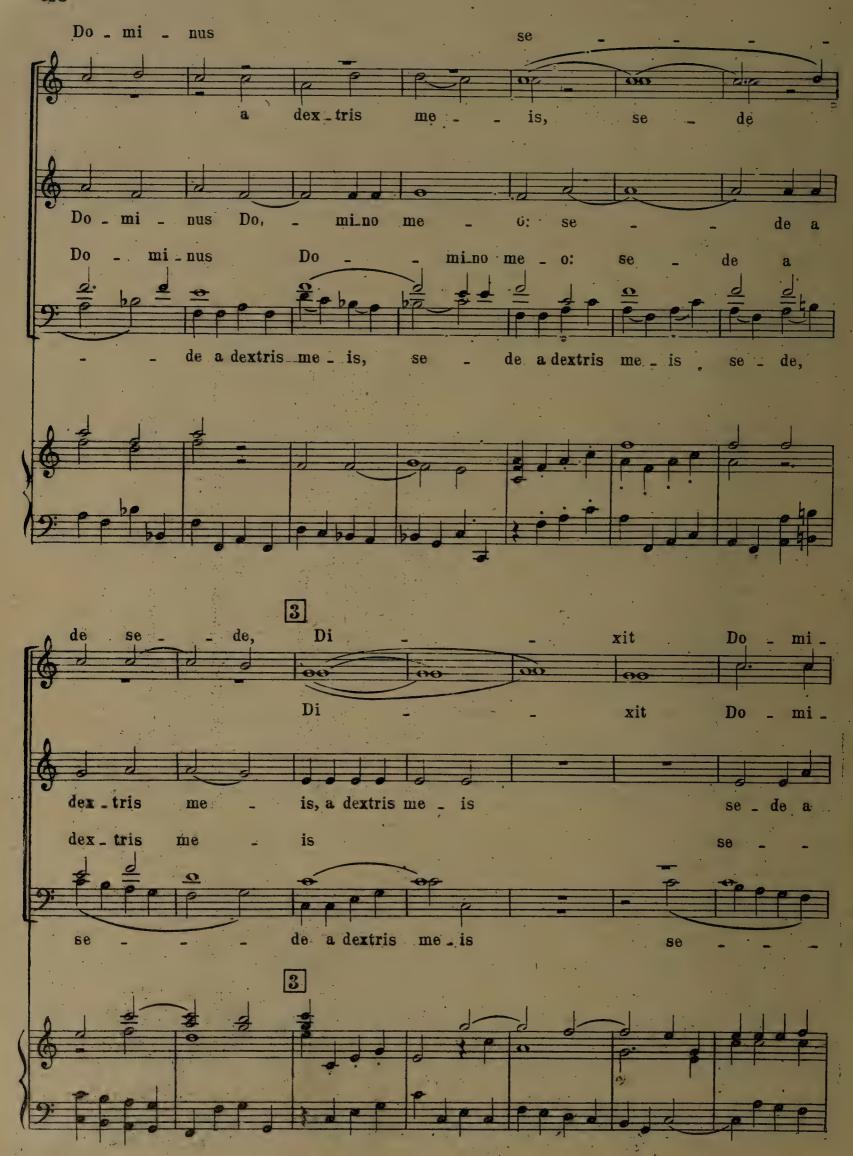
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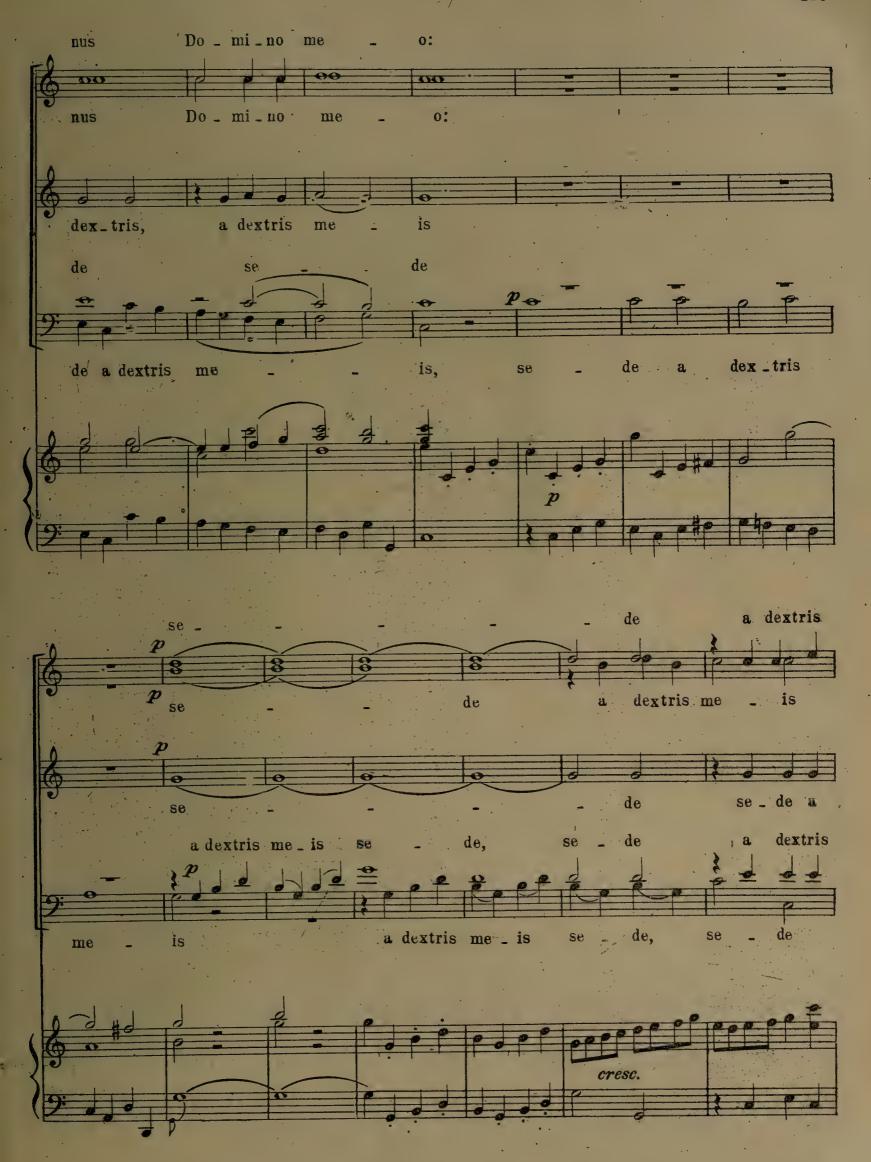
a dex _ tris me _ is se

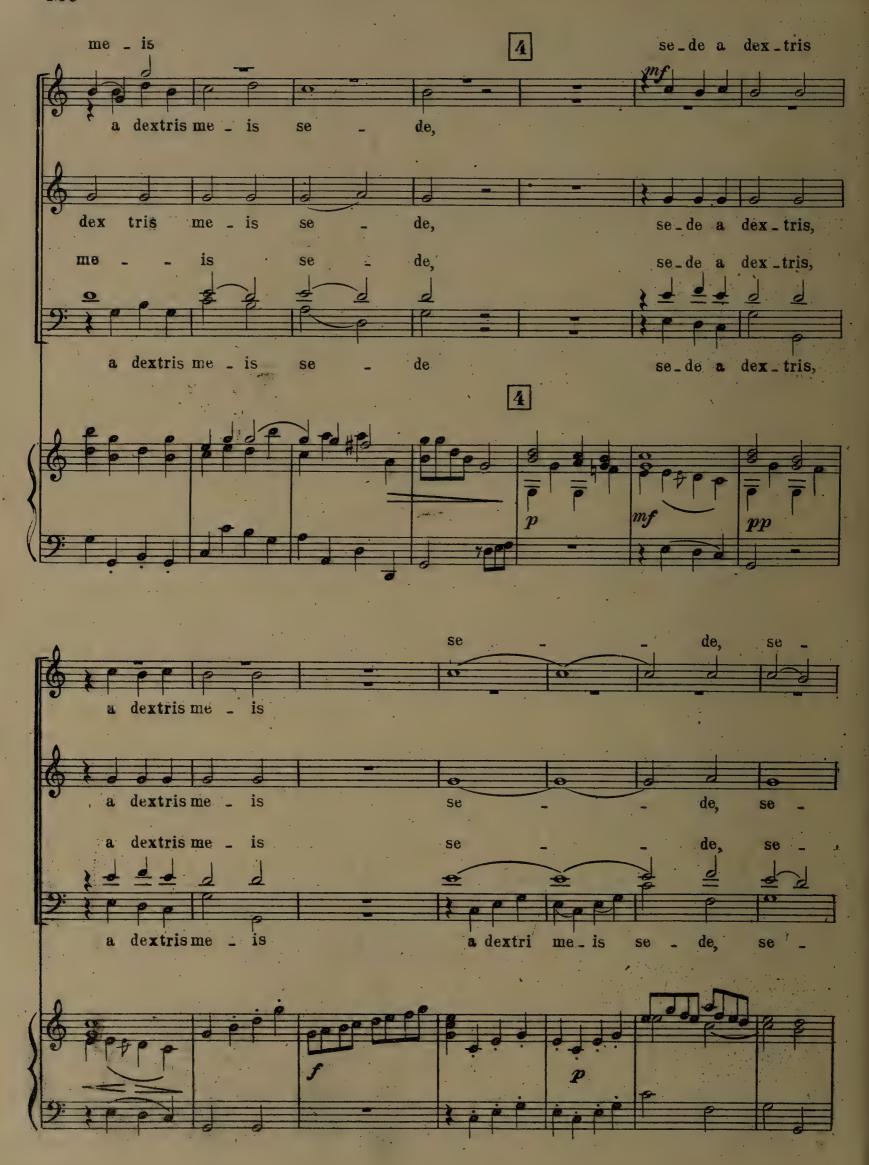
a dextrisme _ is.

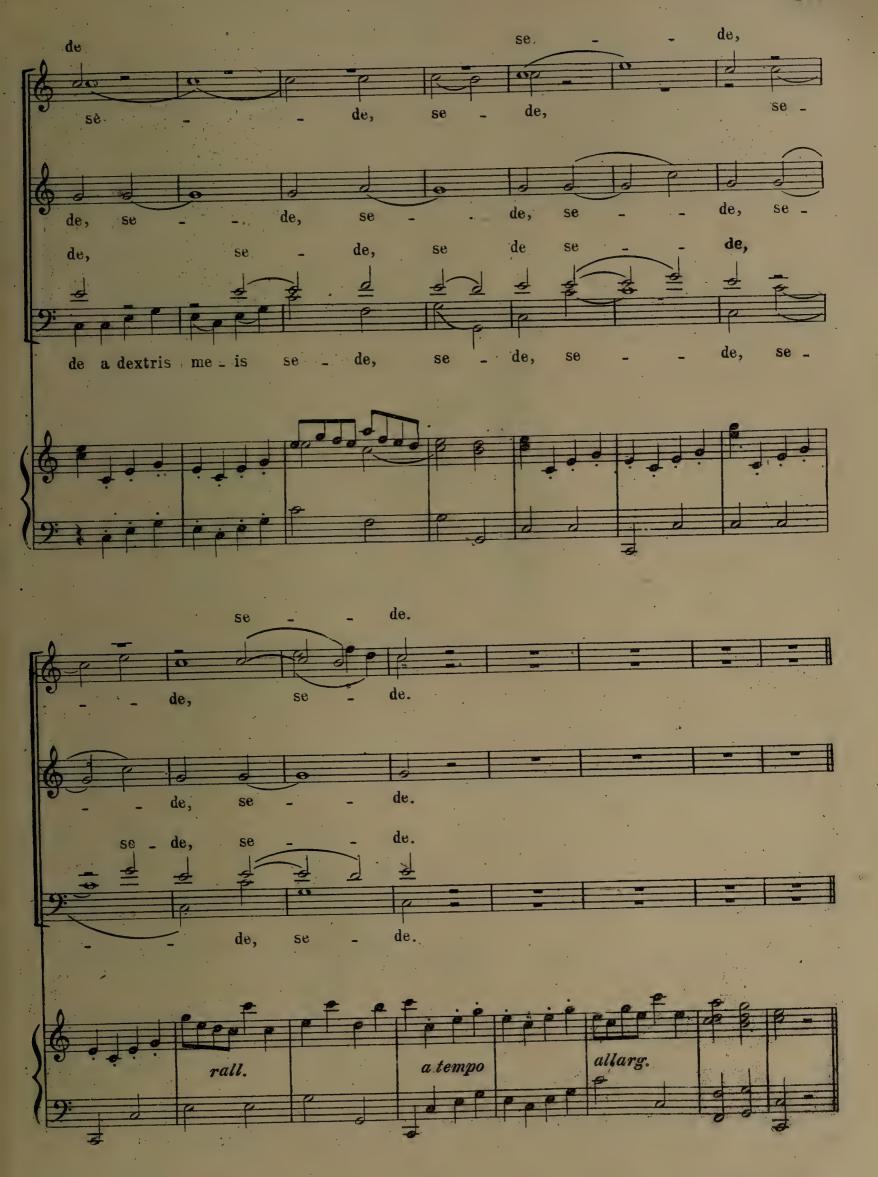


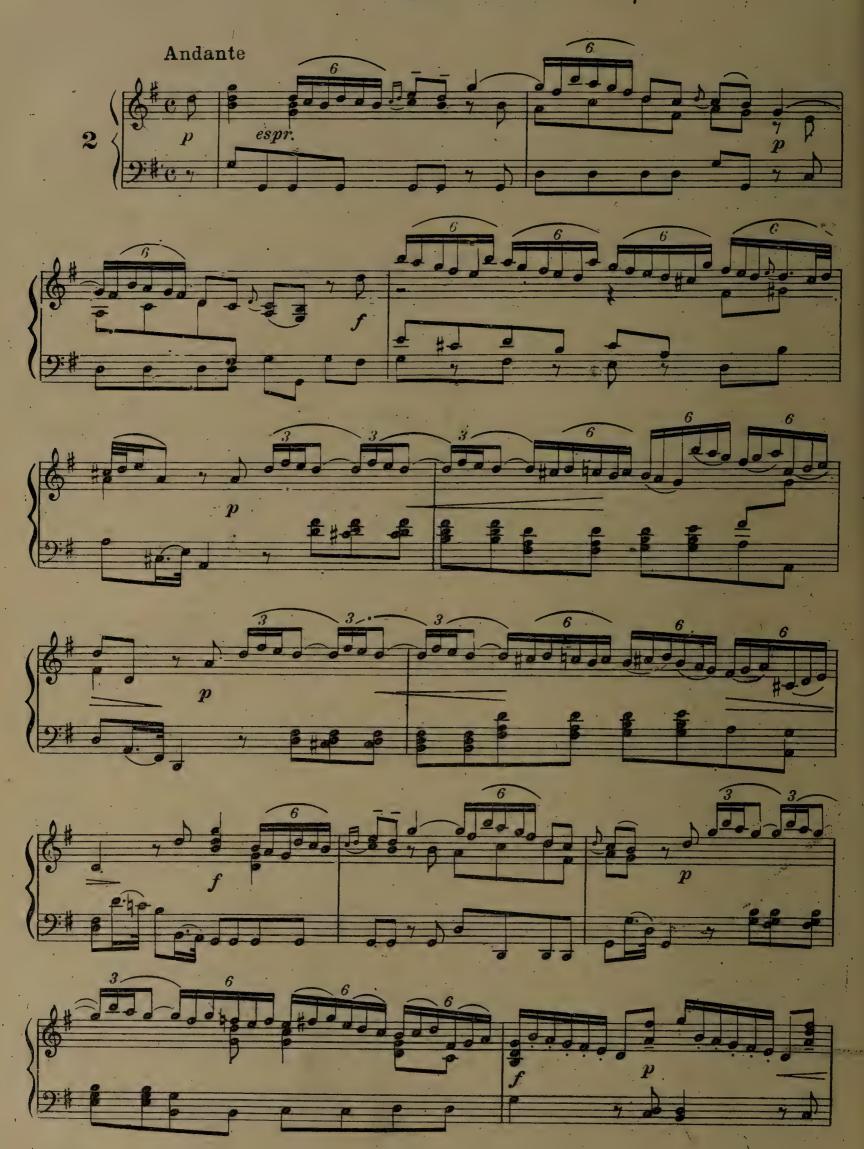


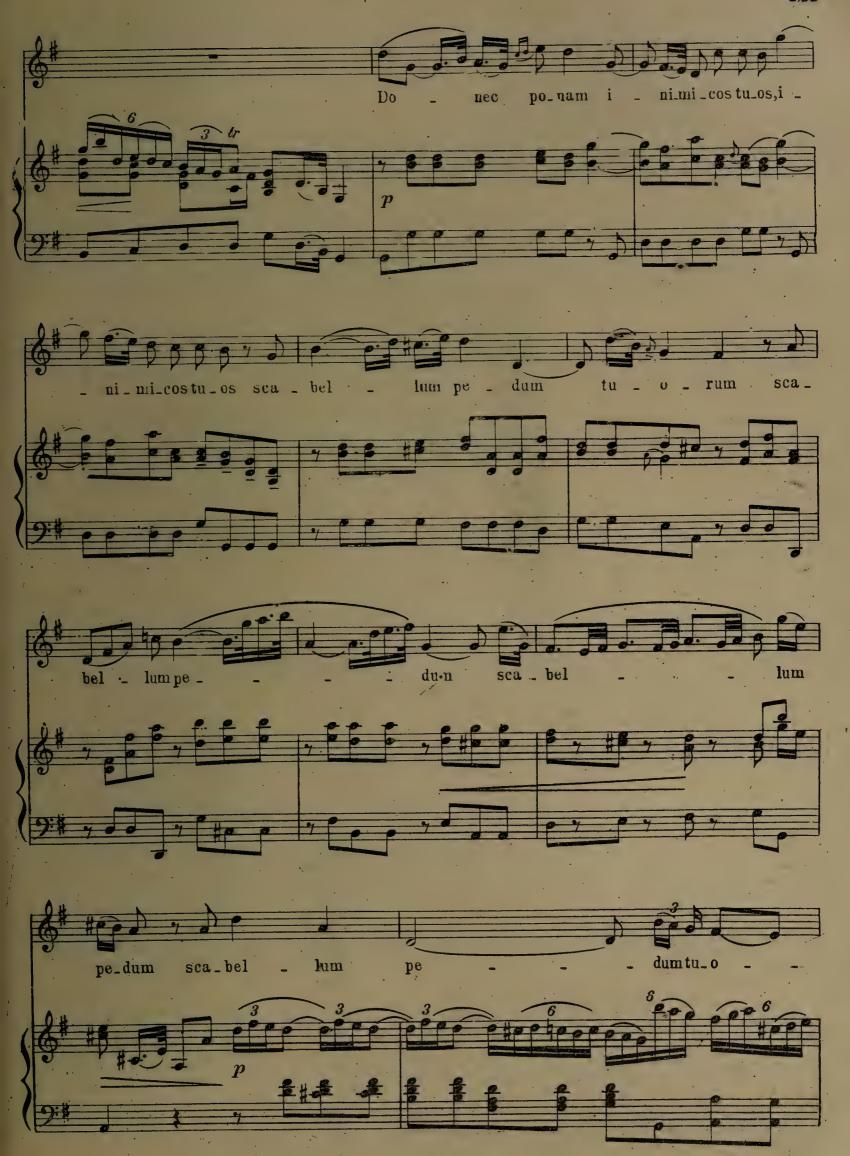




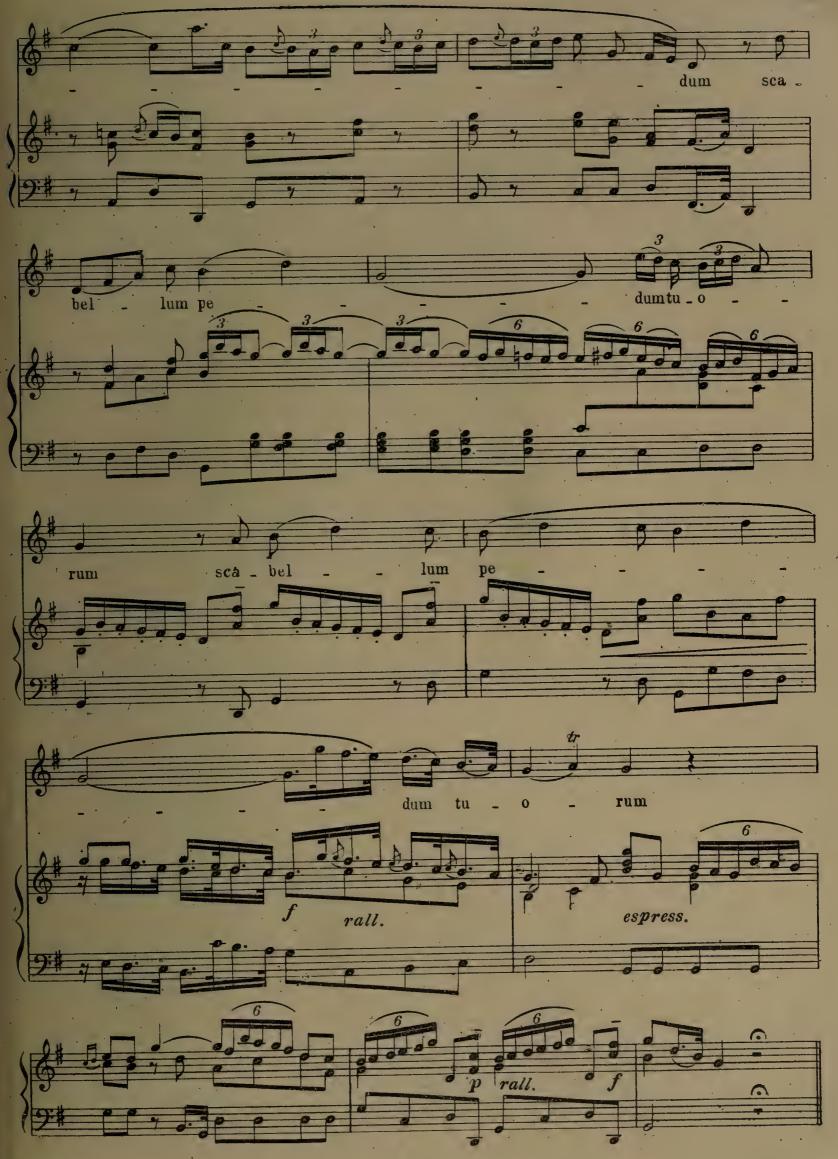




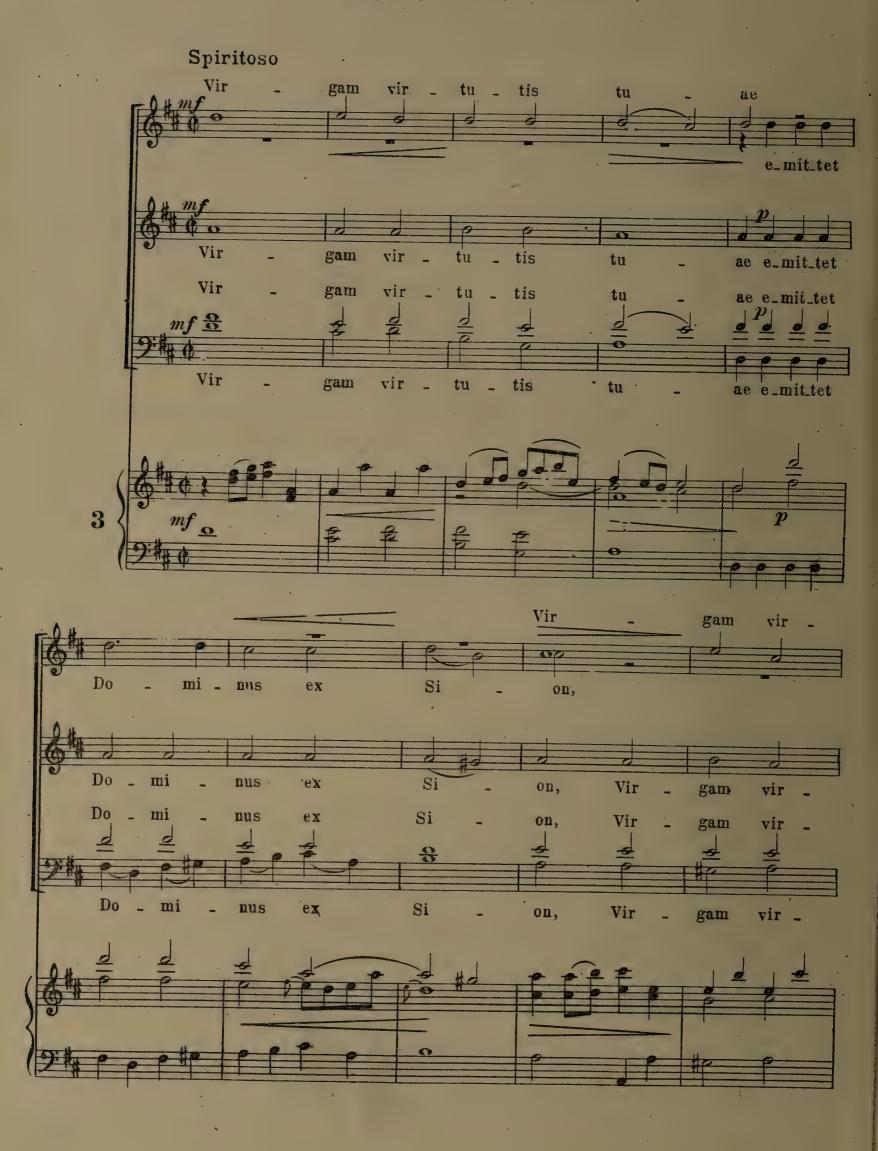


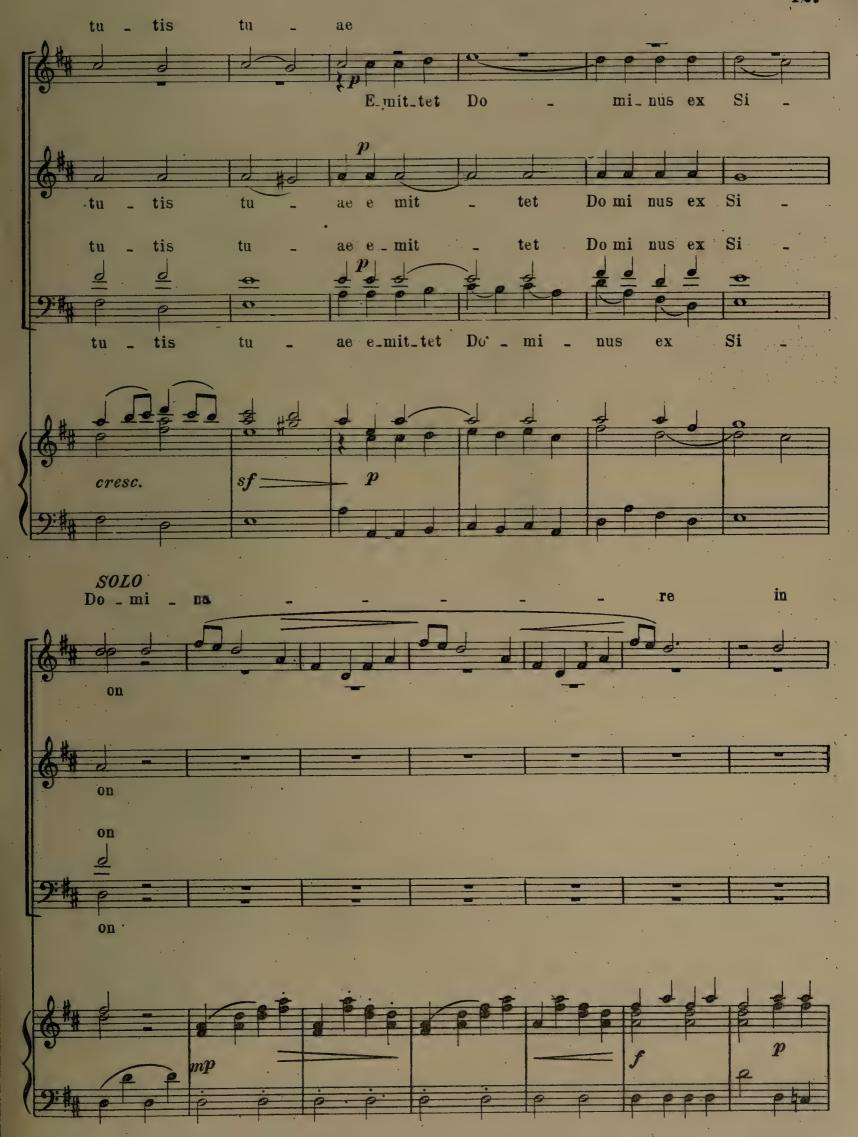


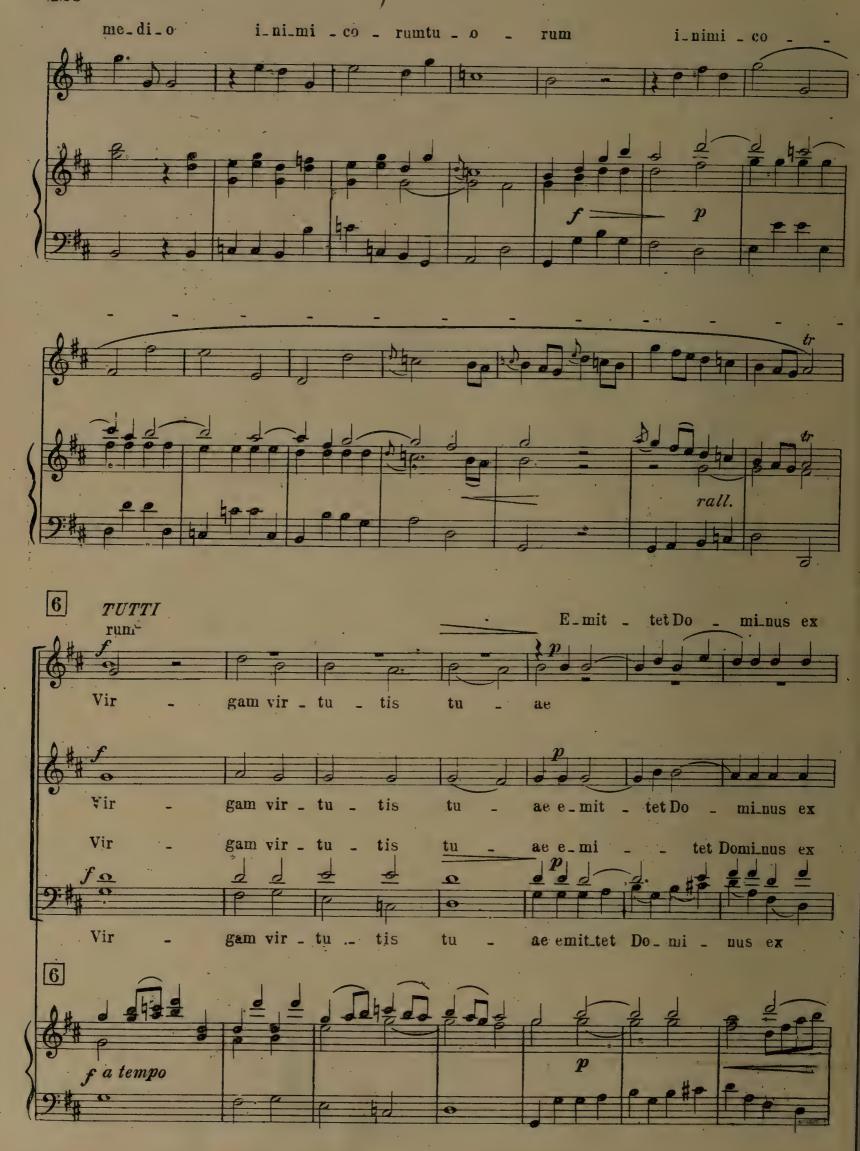


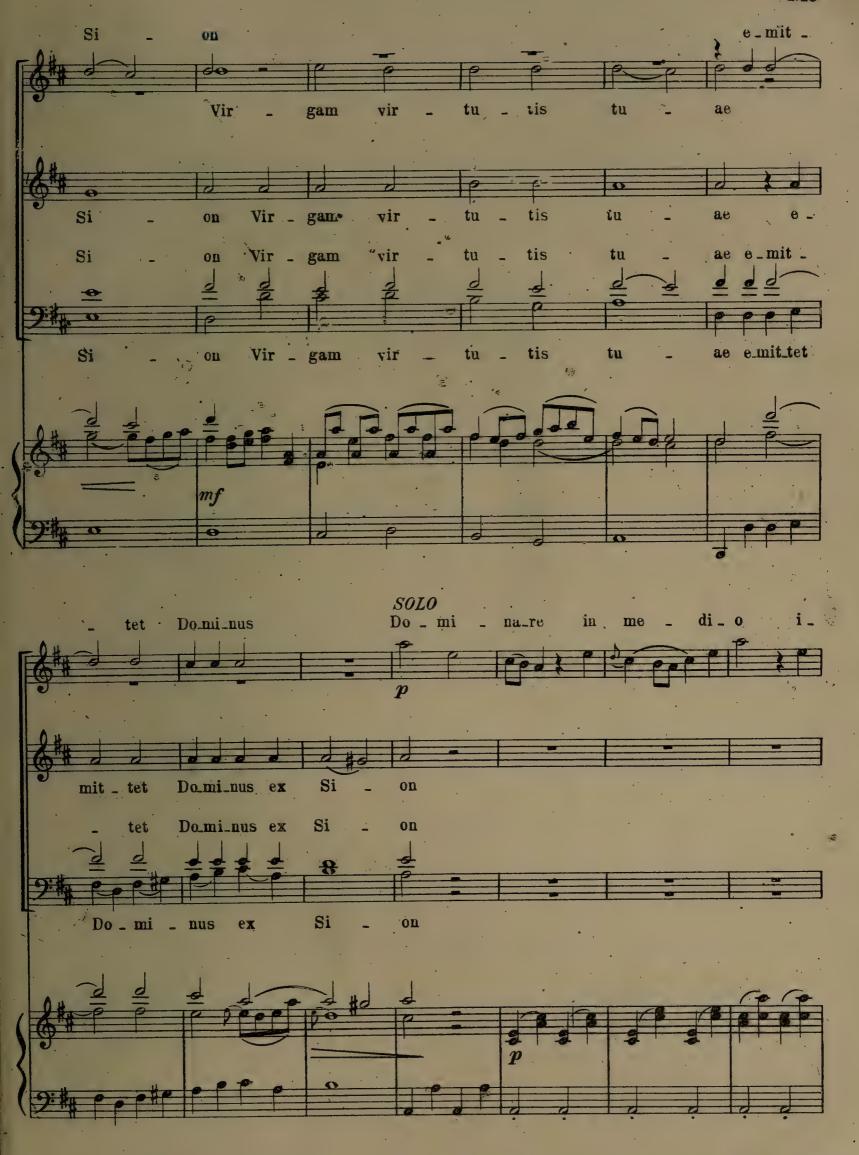


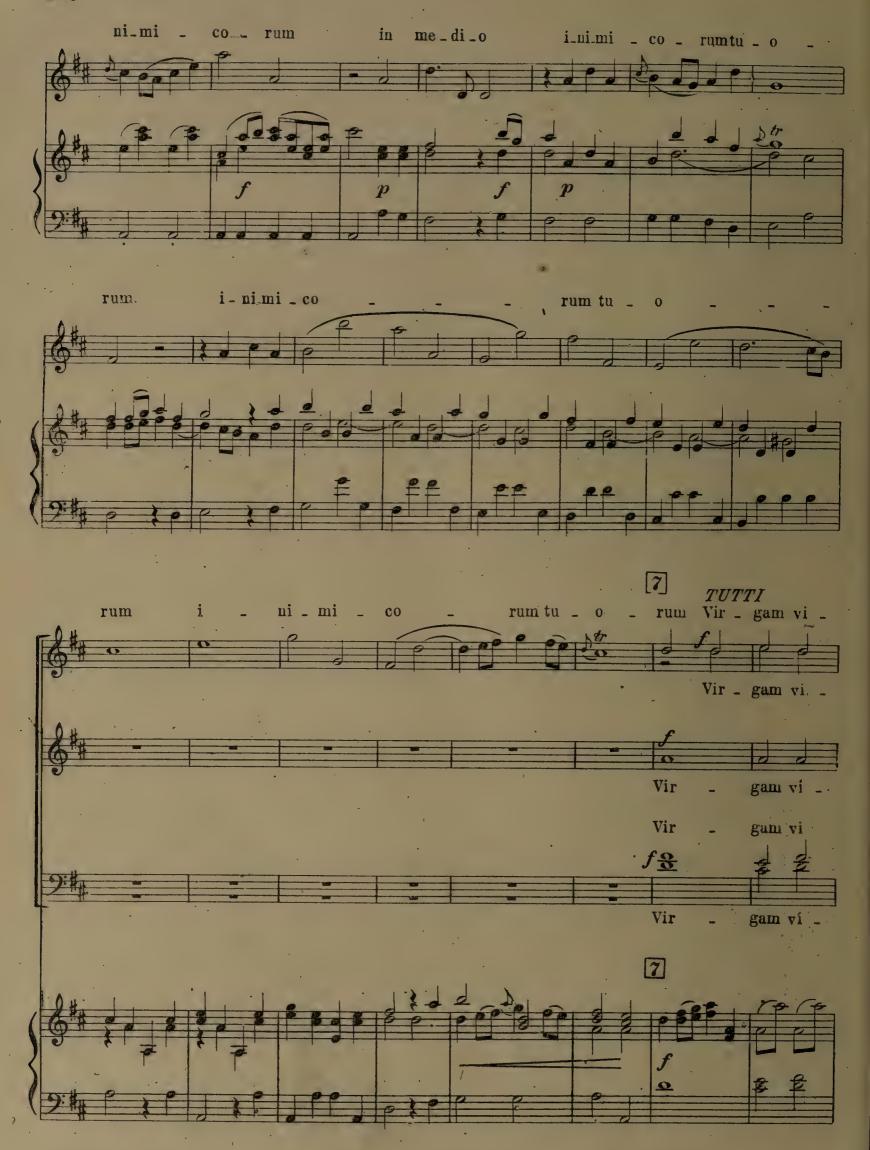
SOPRANO SOLO E CORO

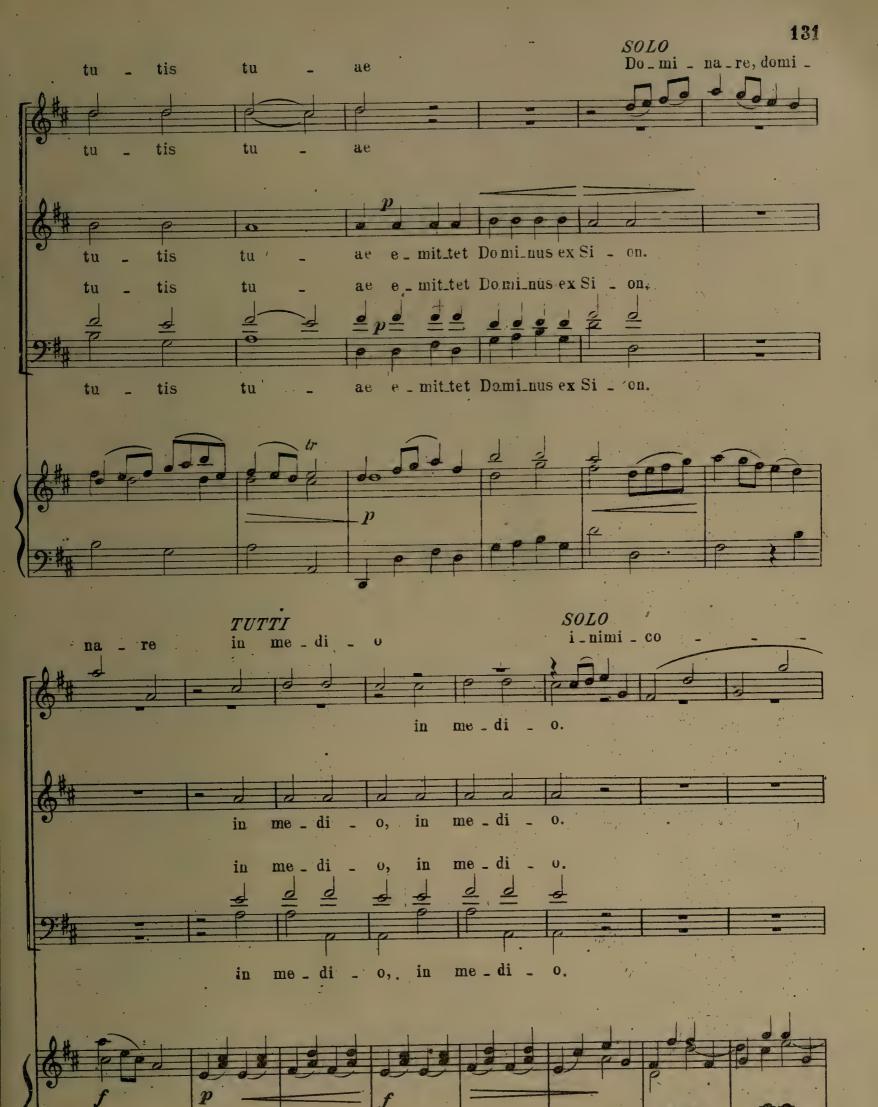


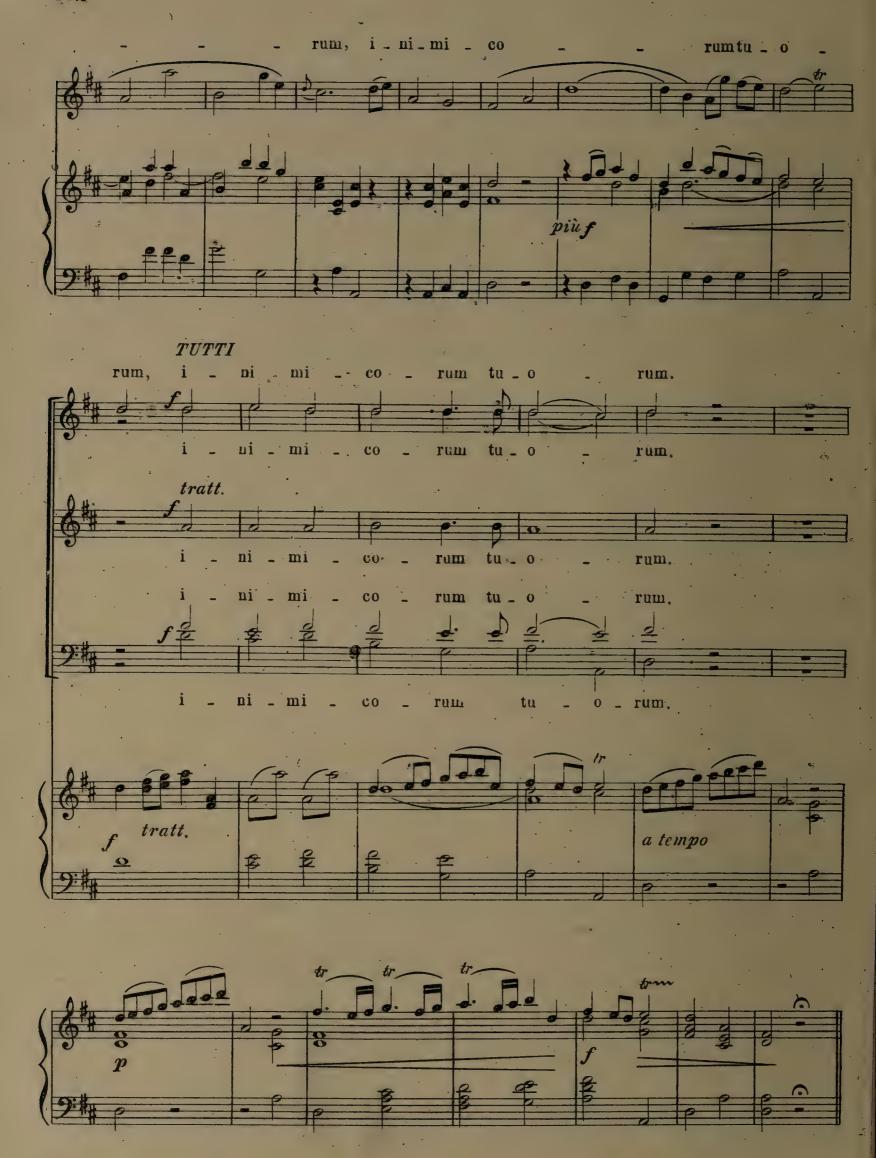


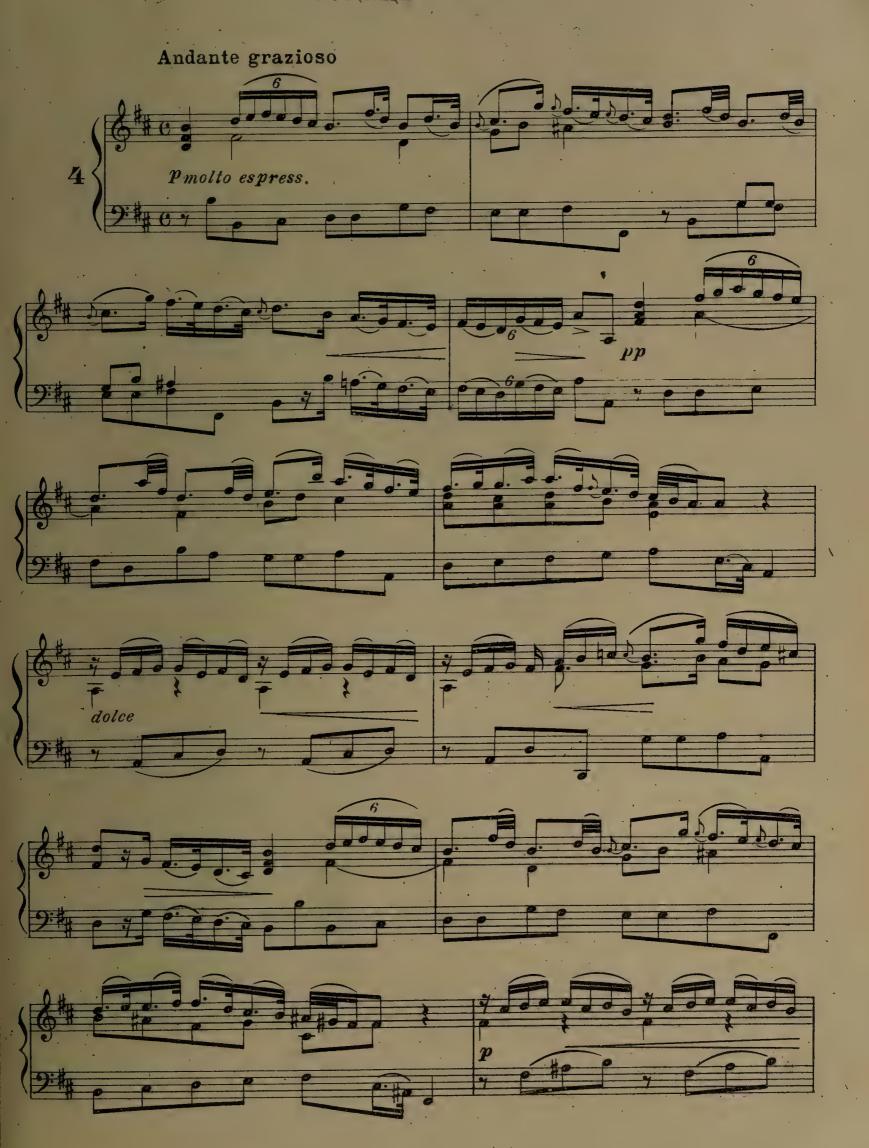


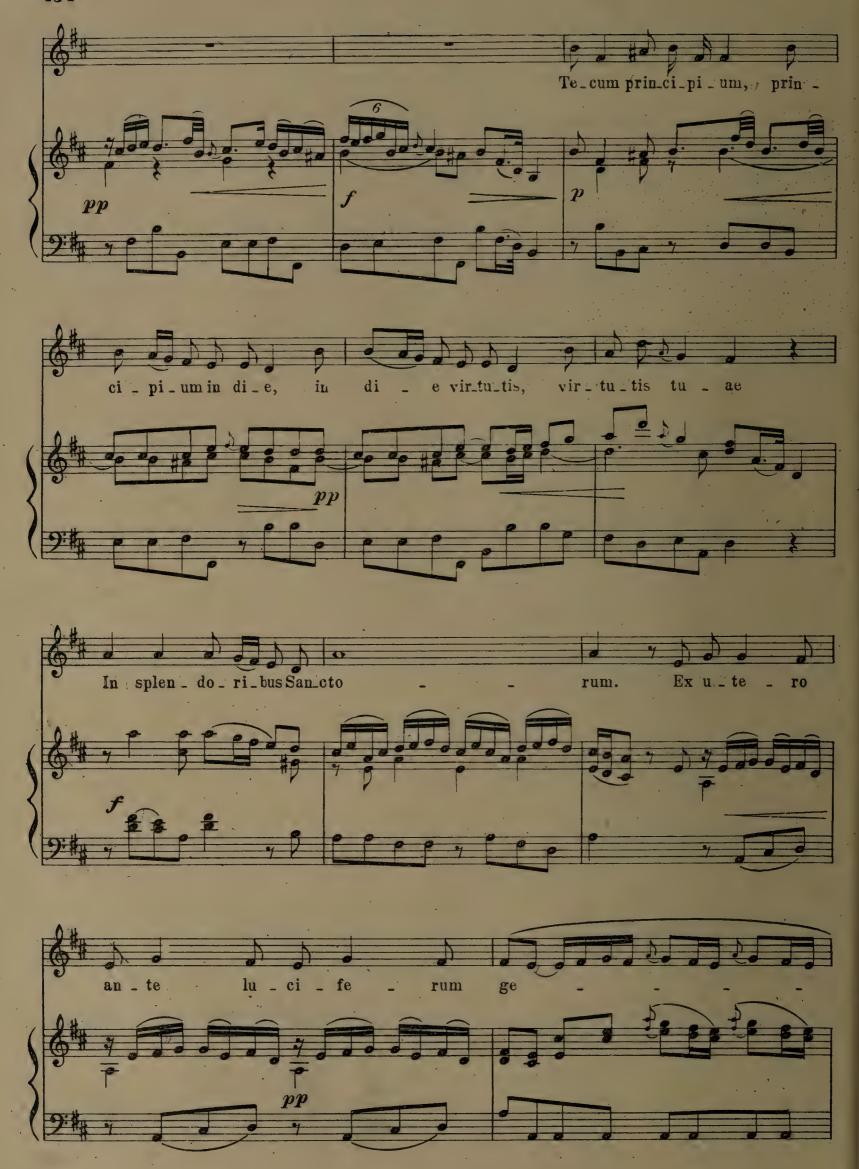




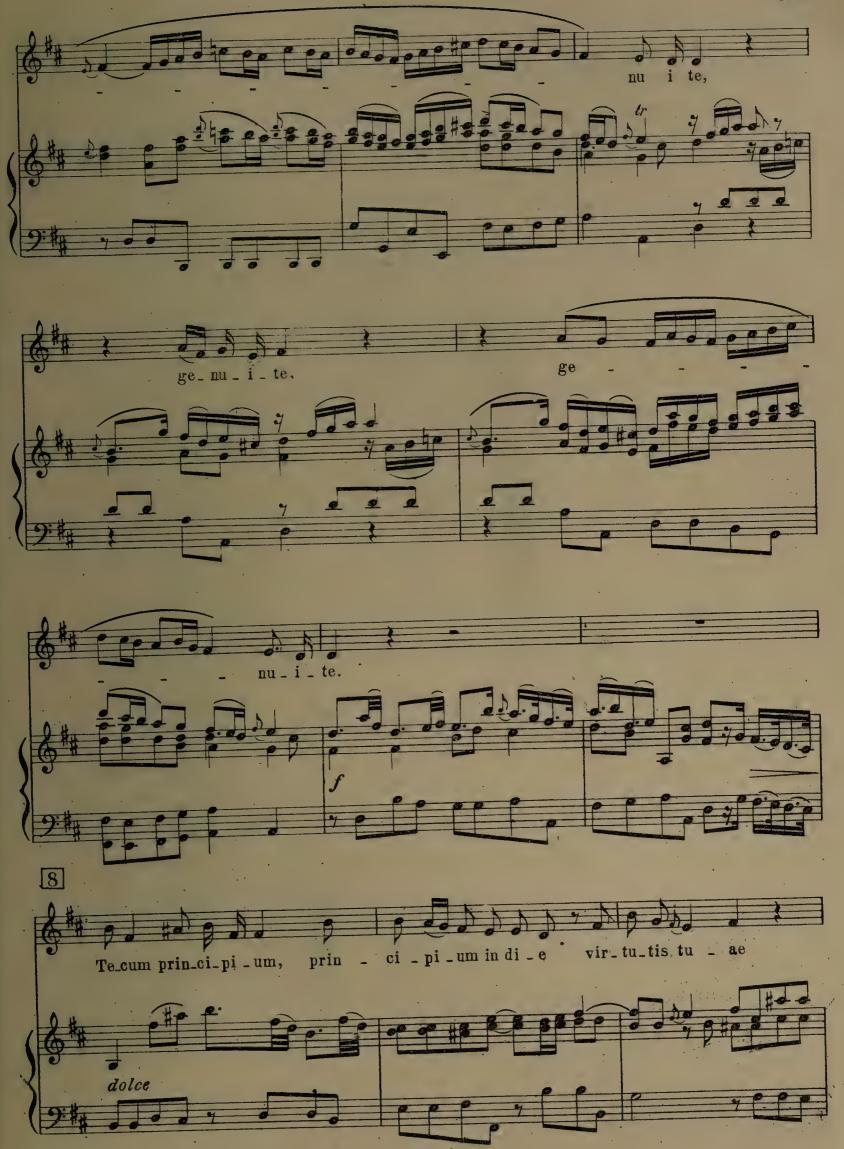


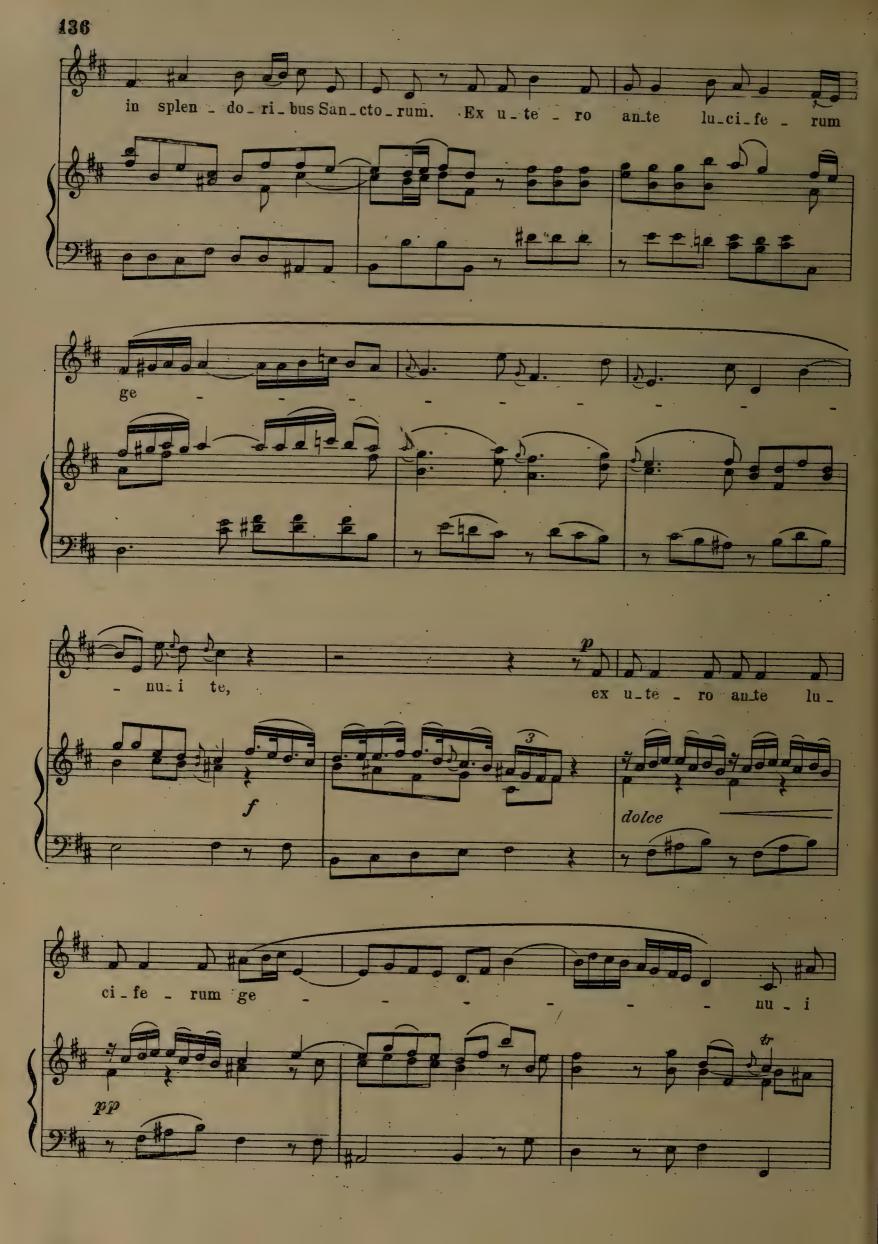


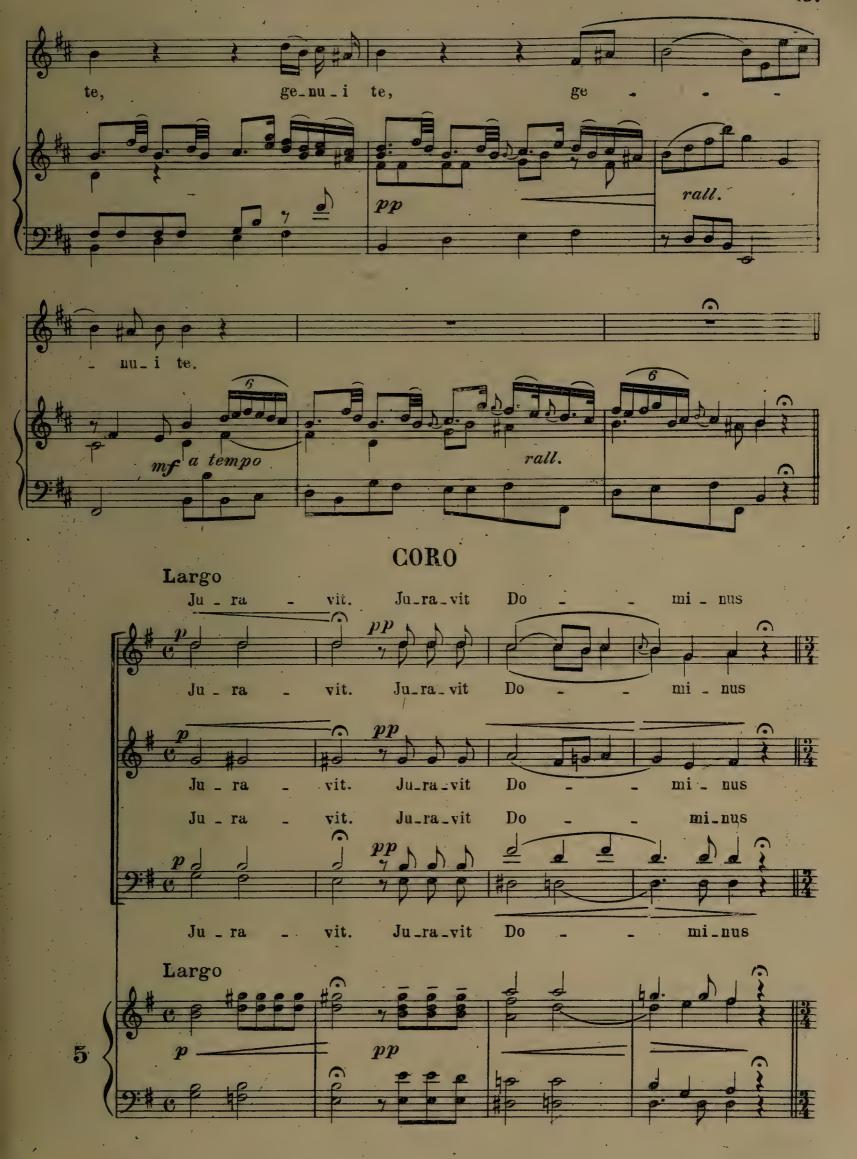


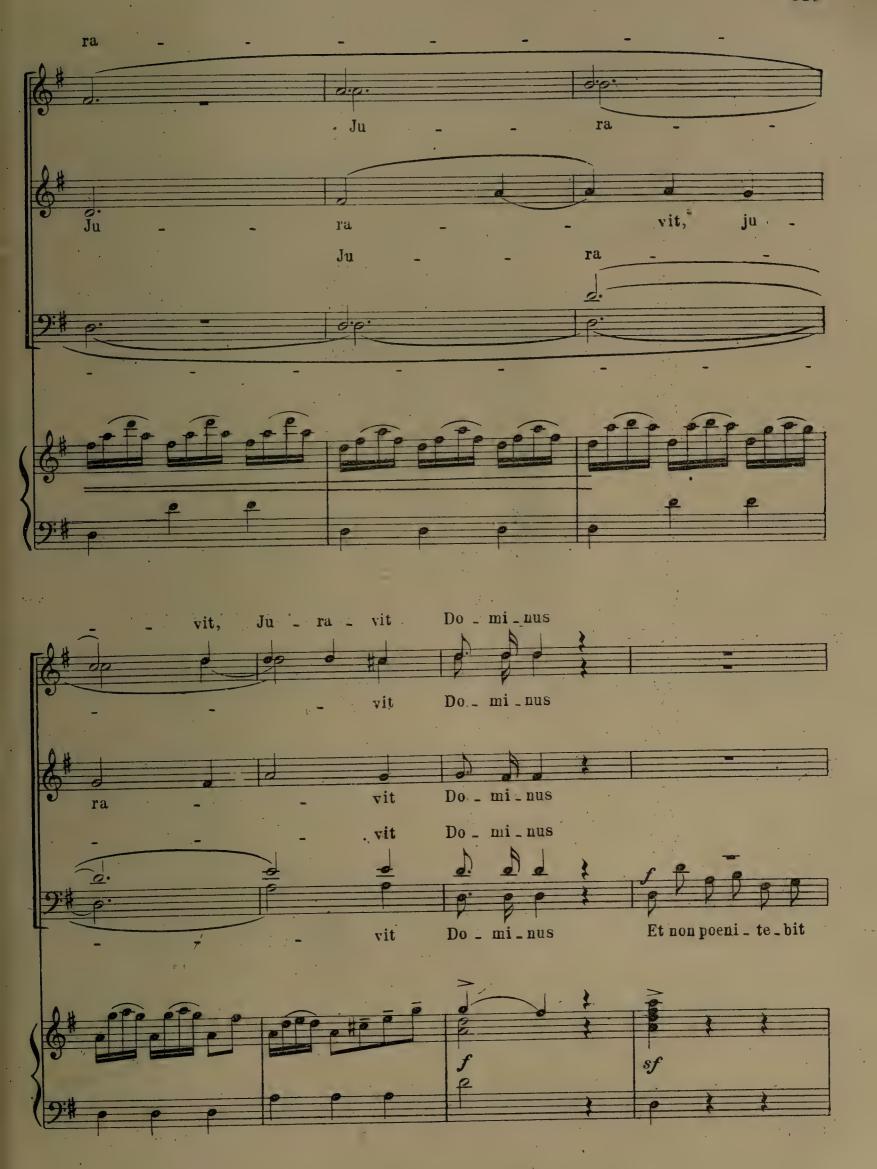


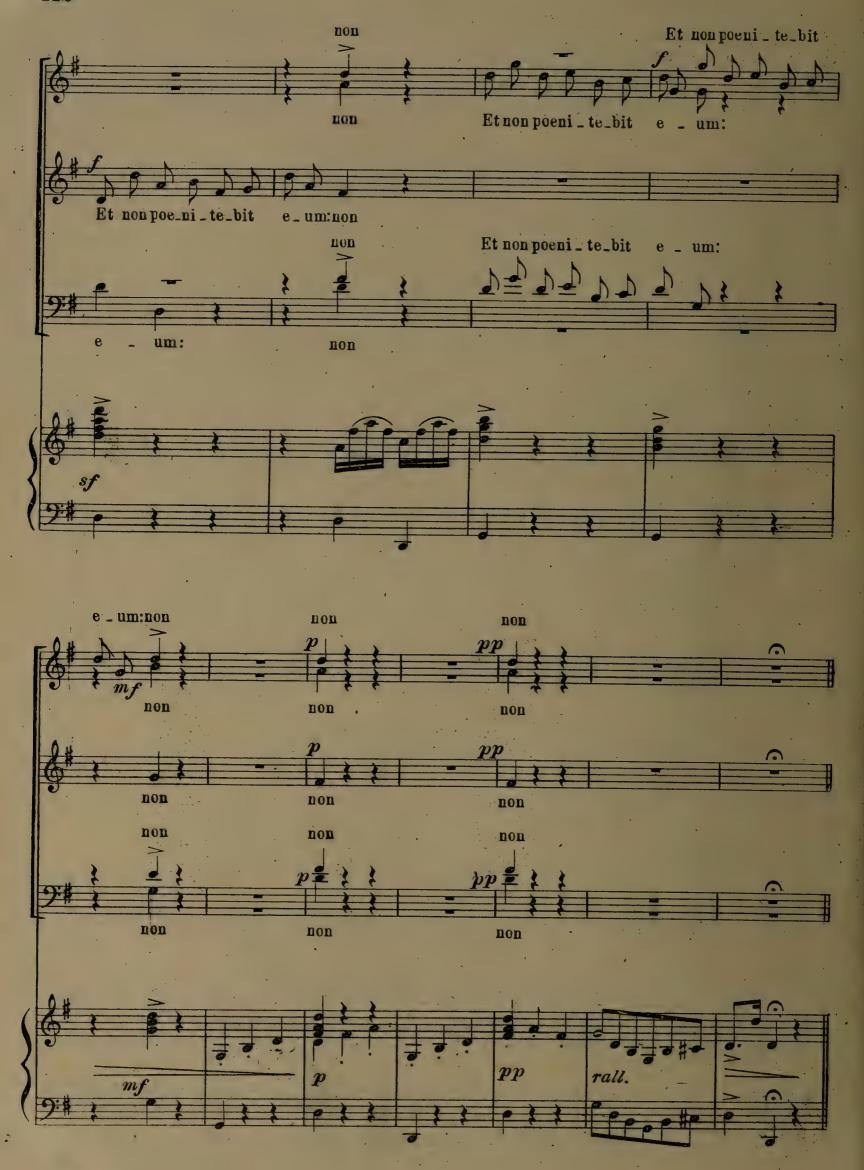


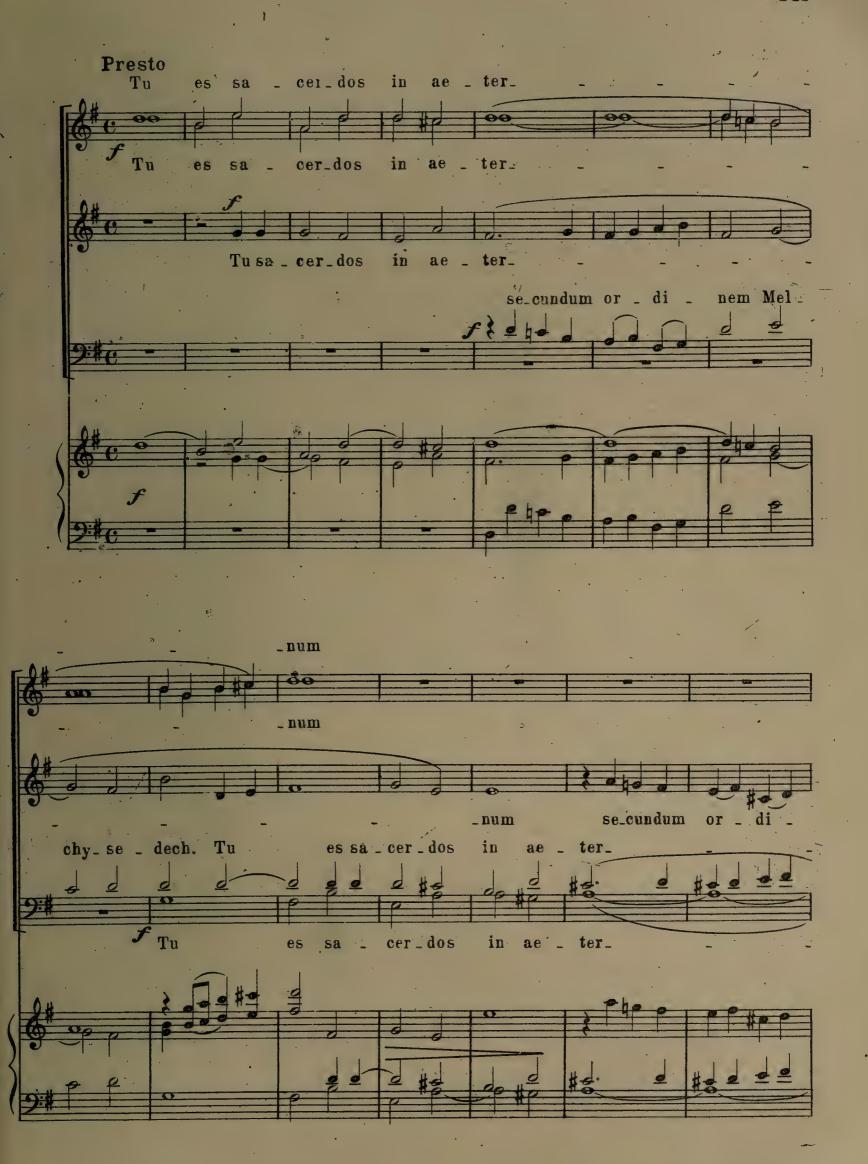


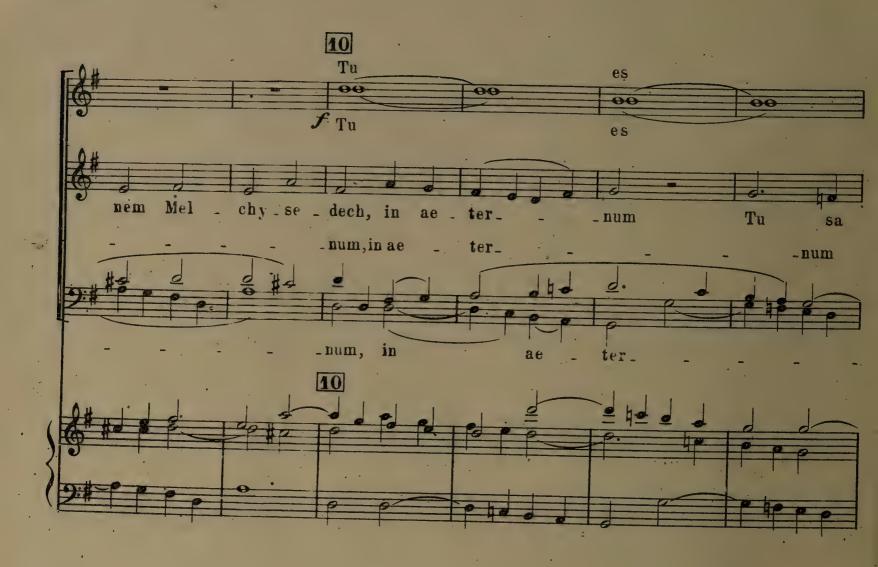


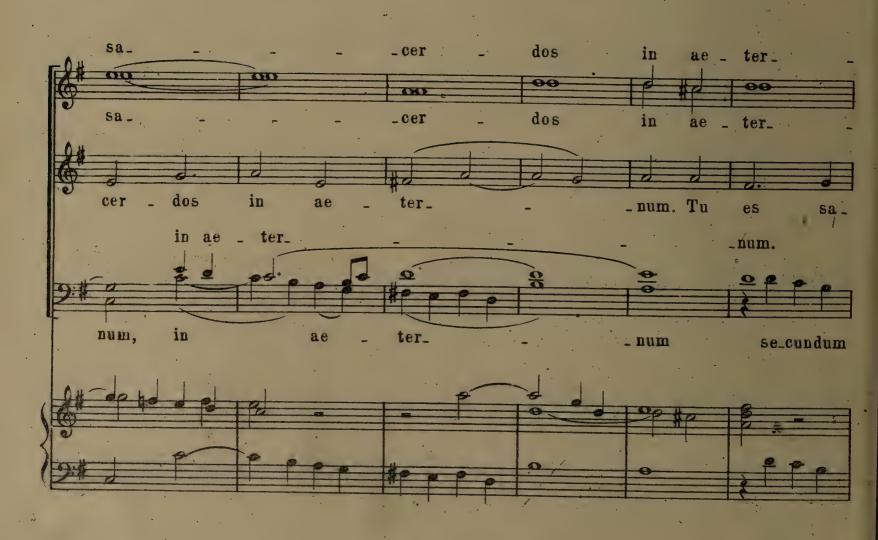


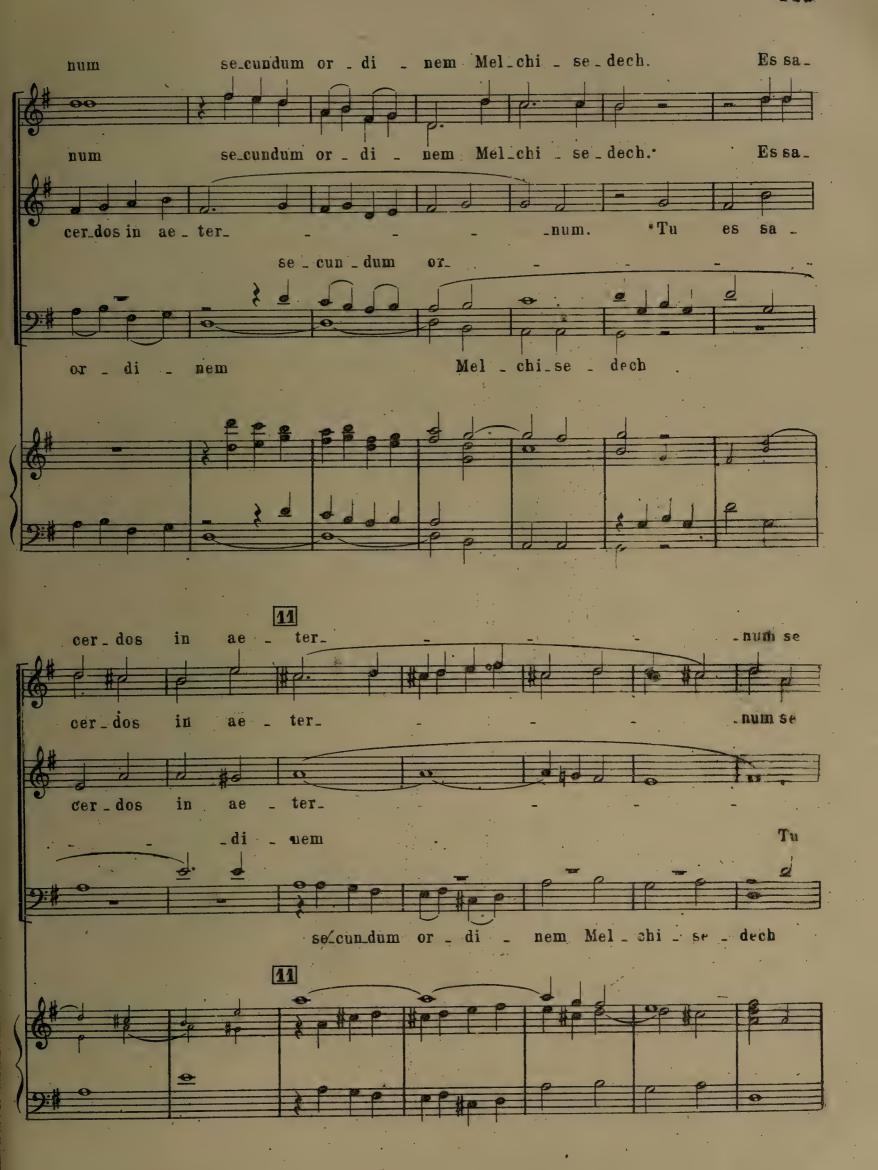


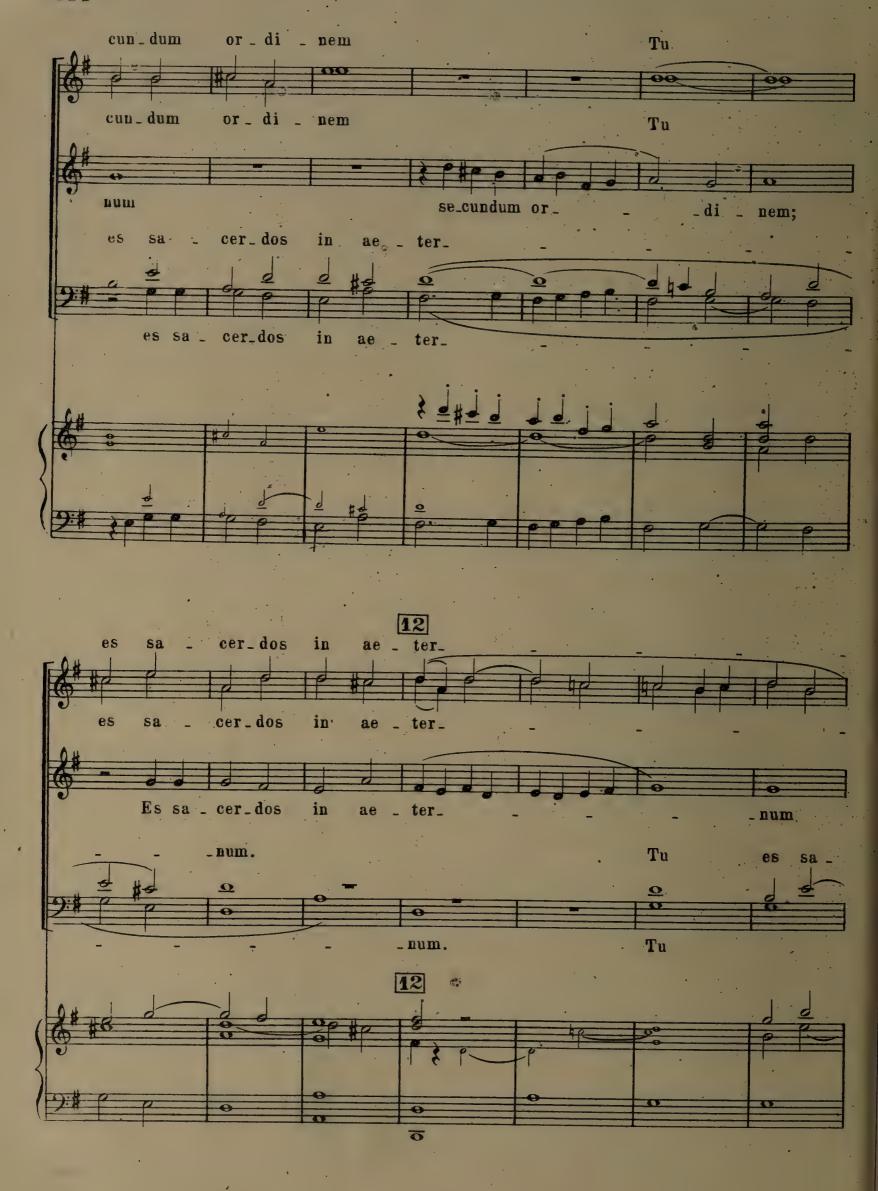


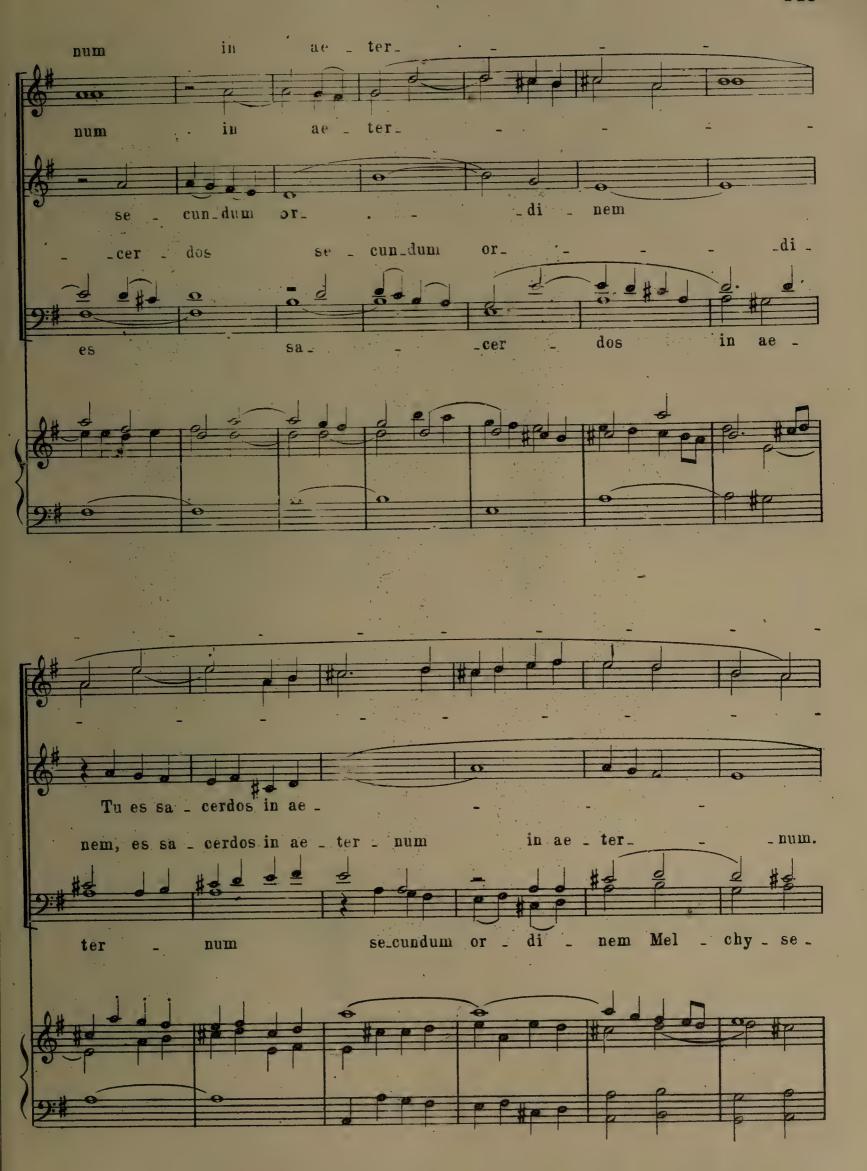


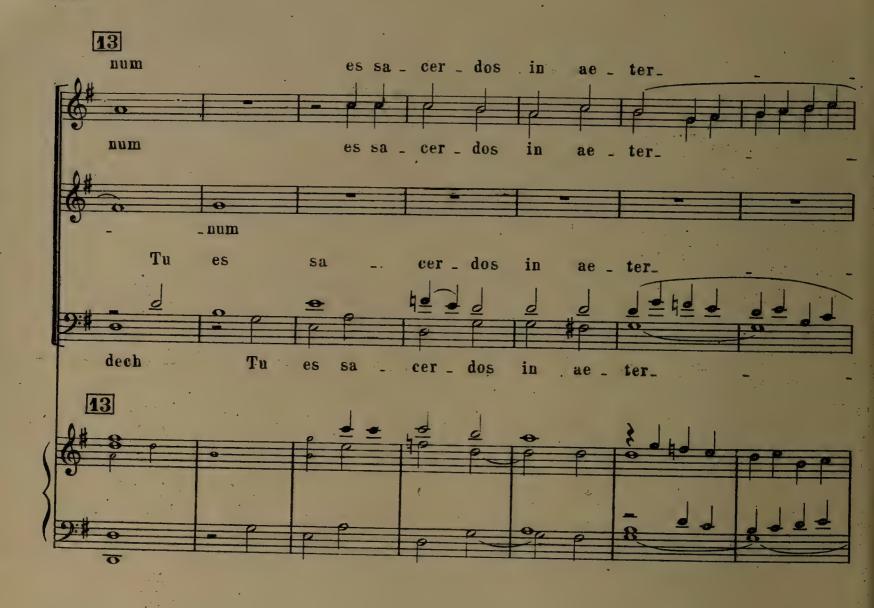


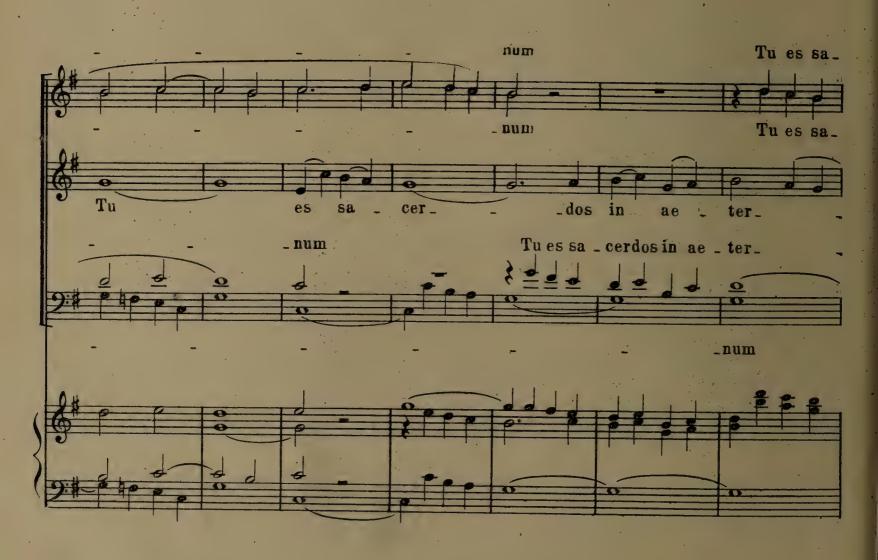


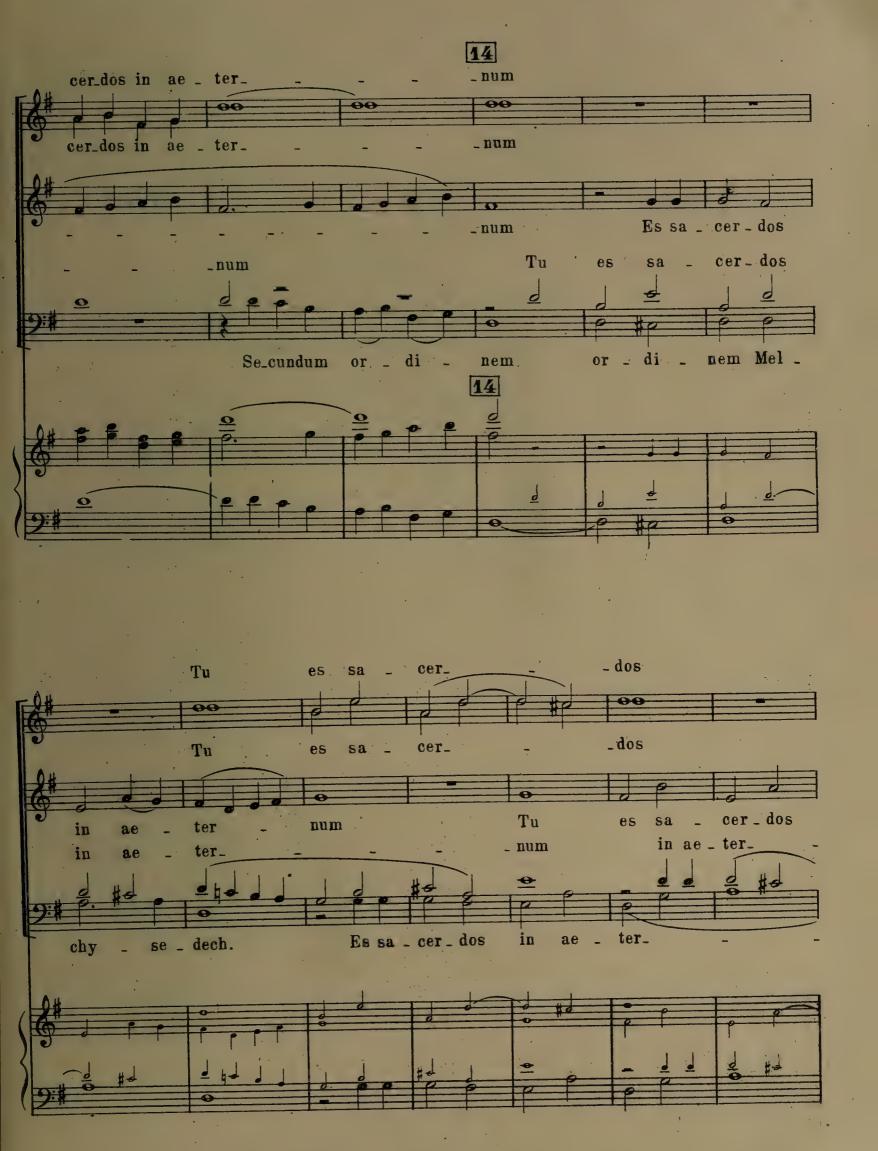


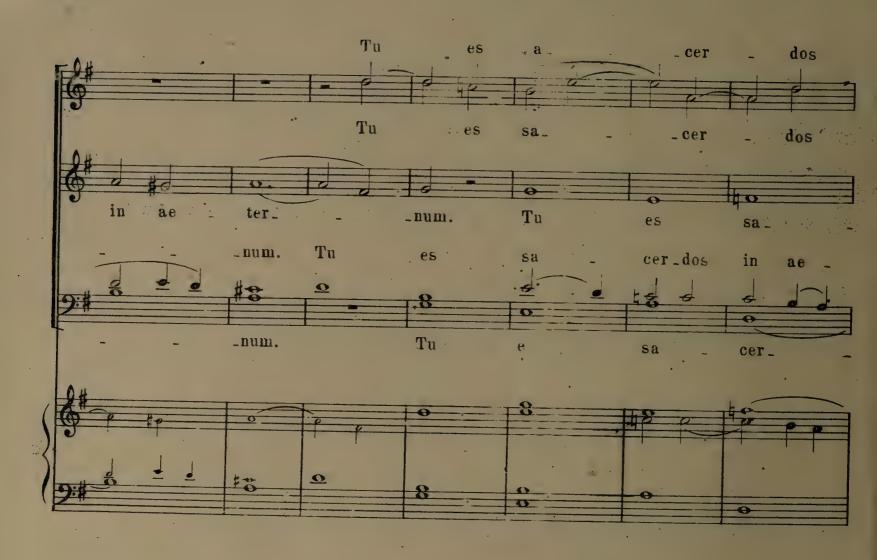


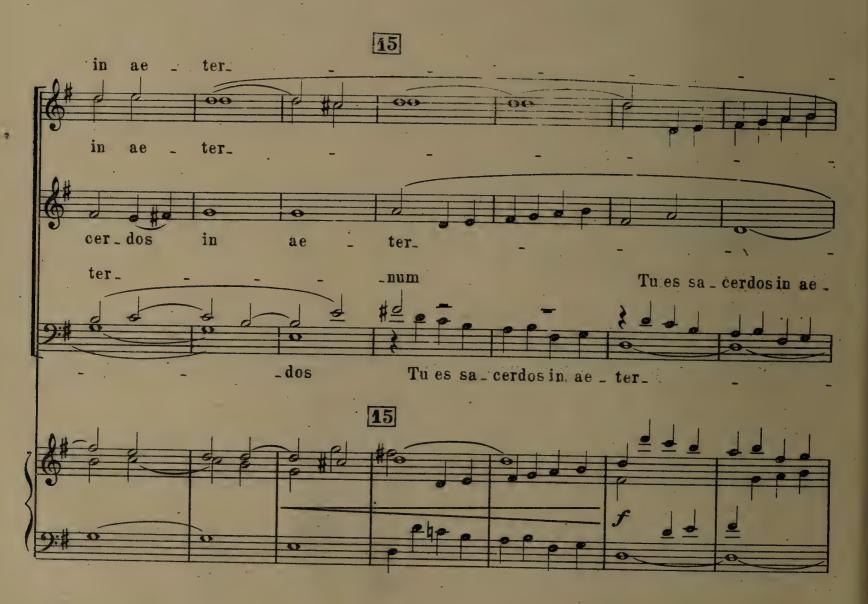


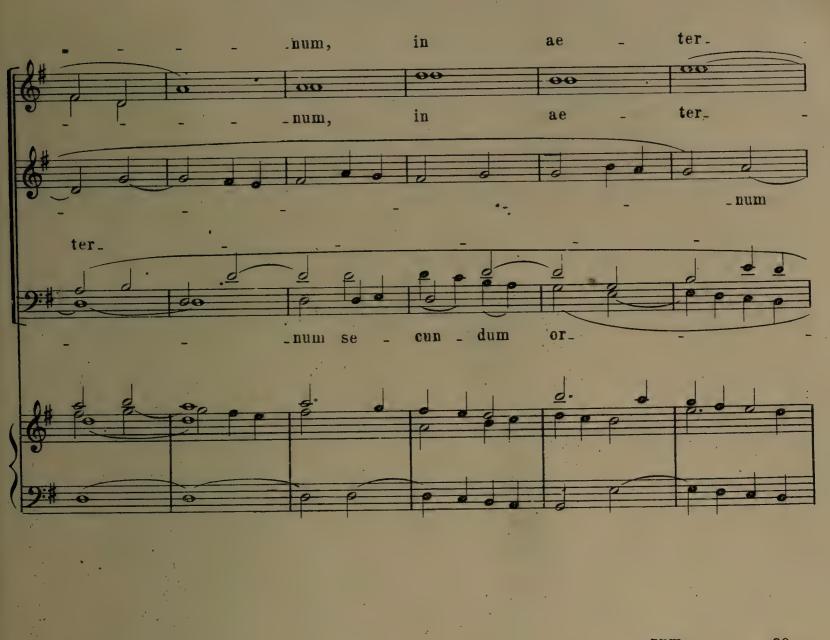


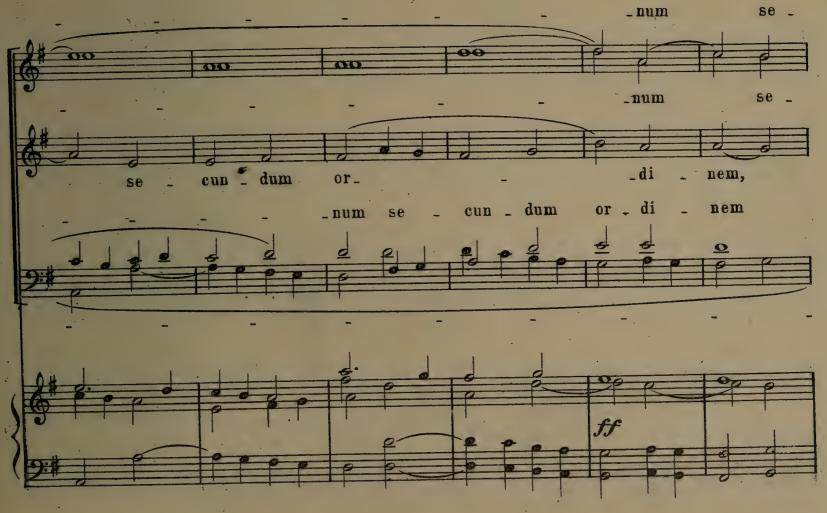


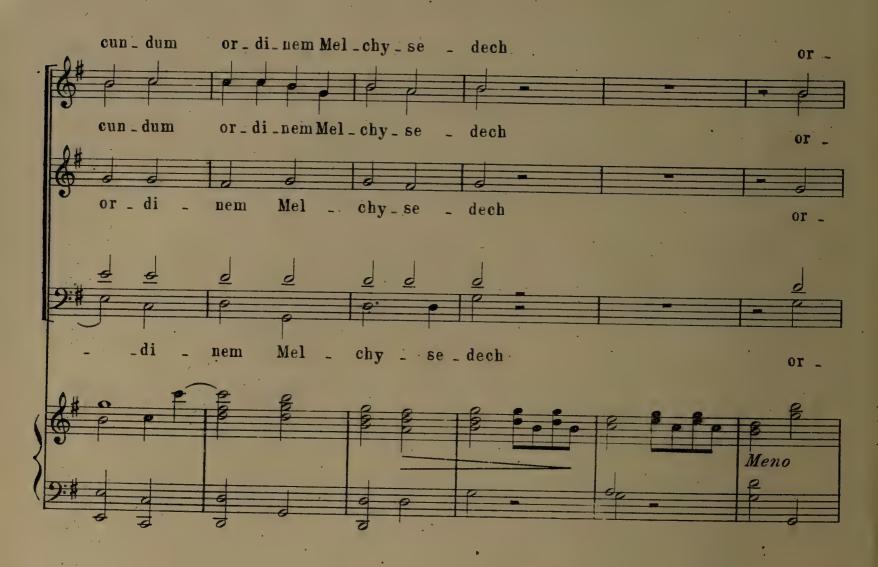


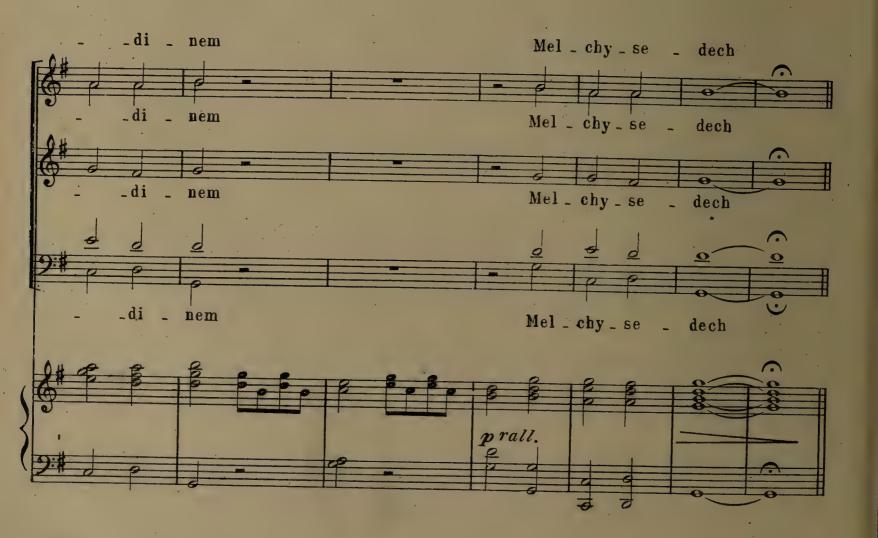


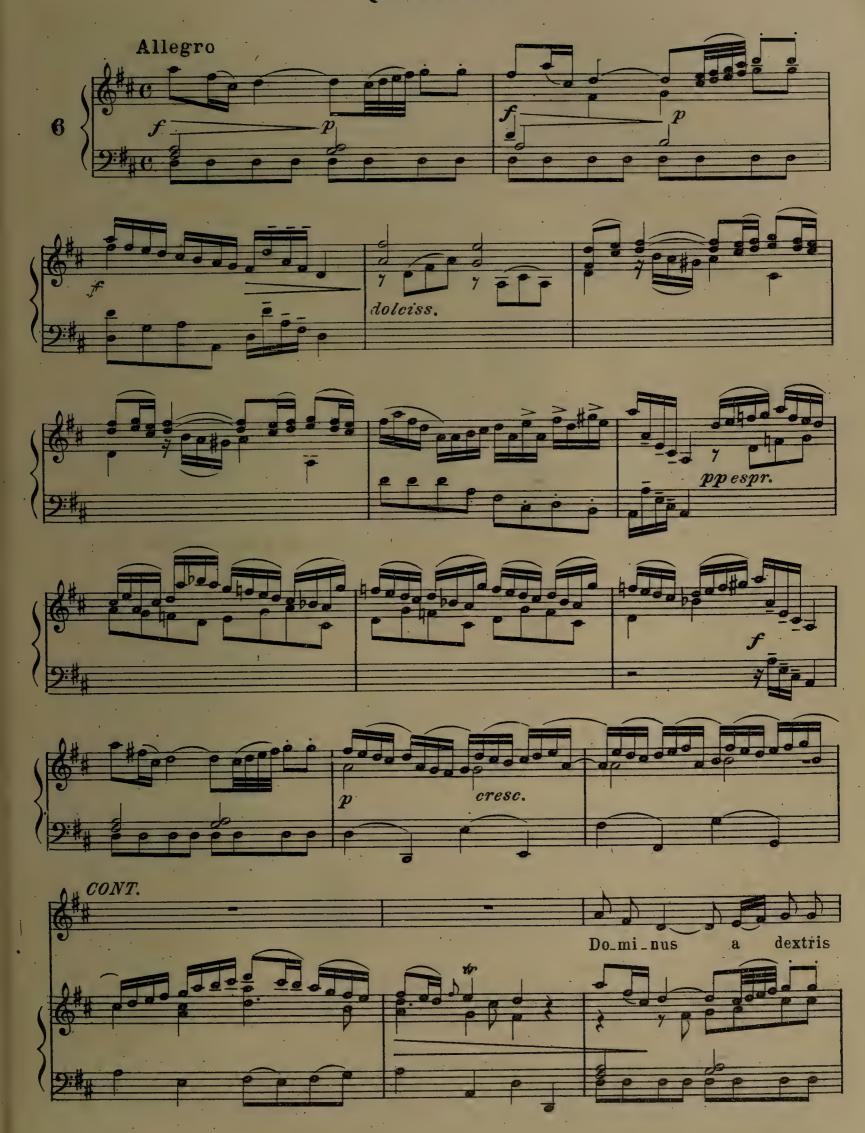


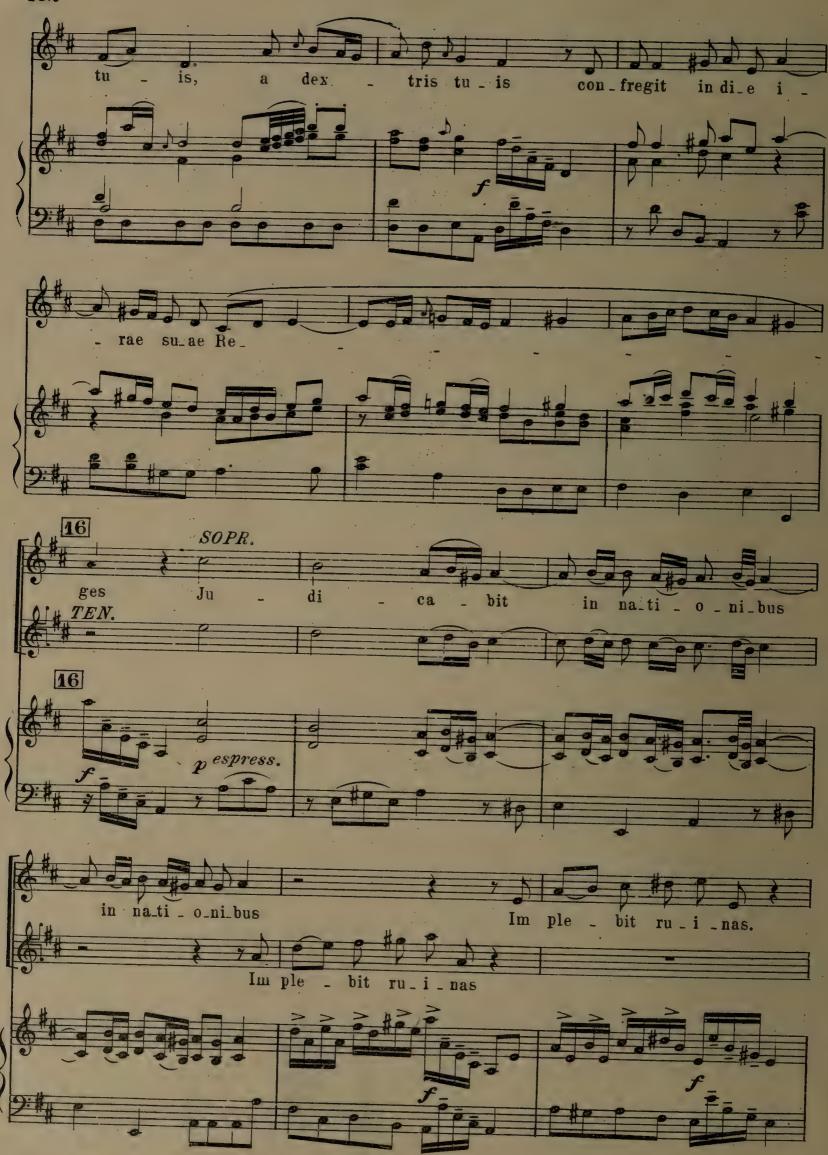


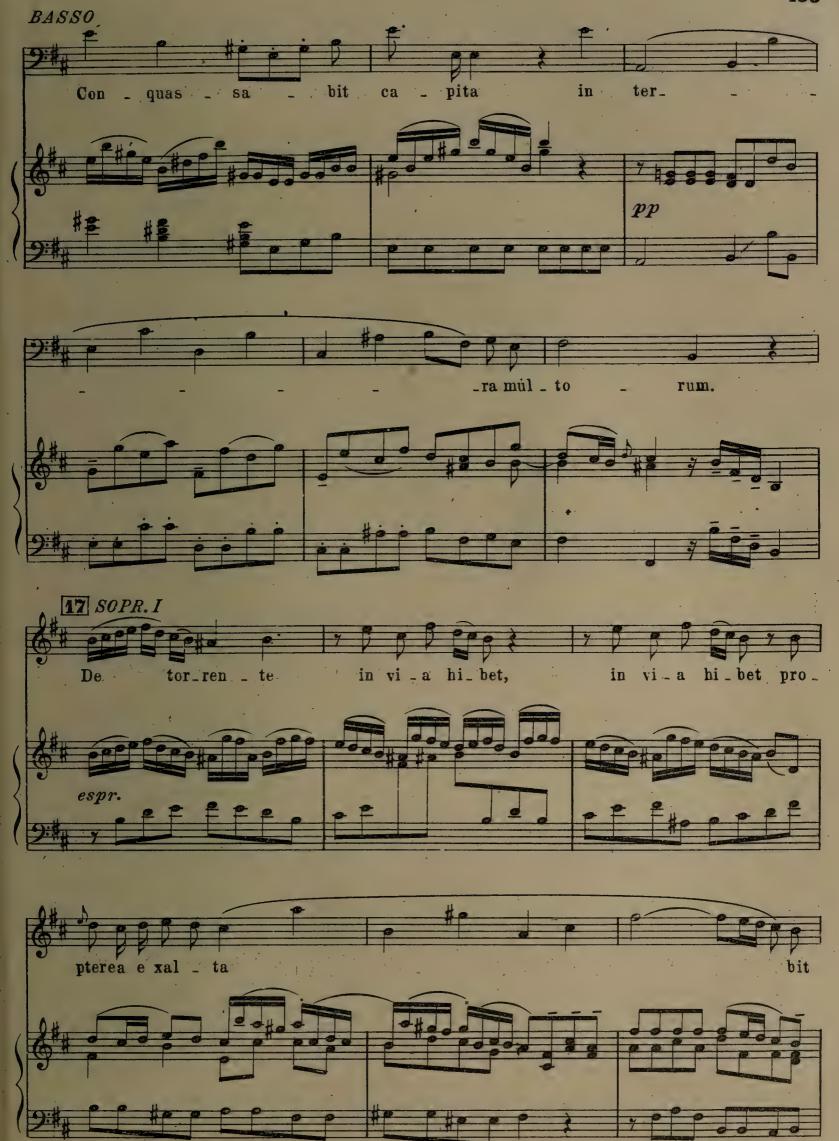


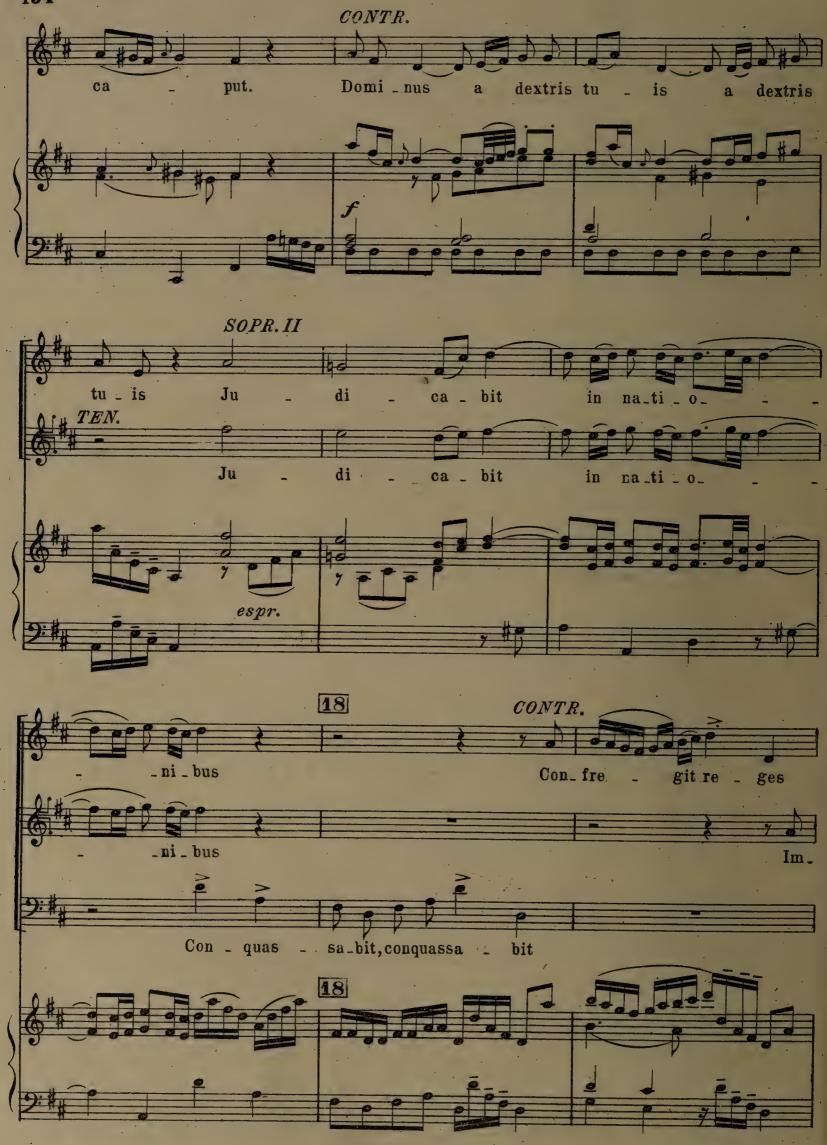


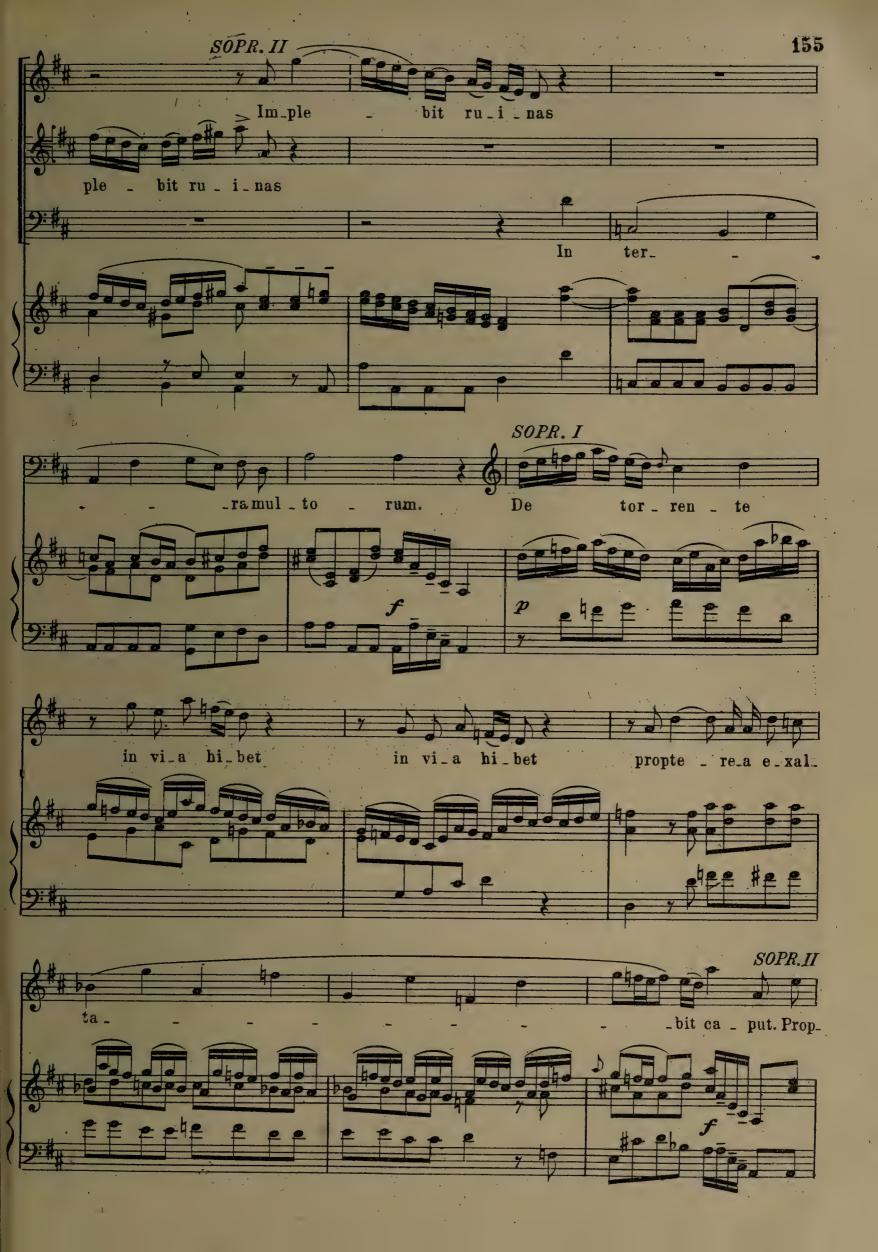


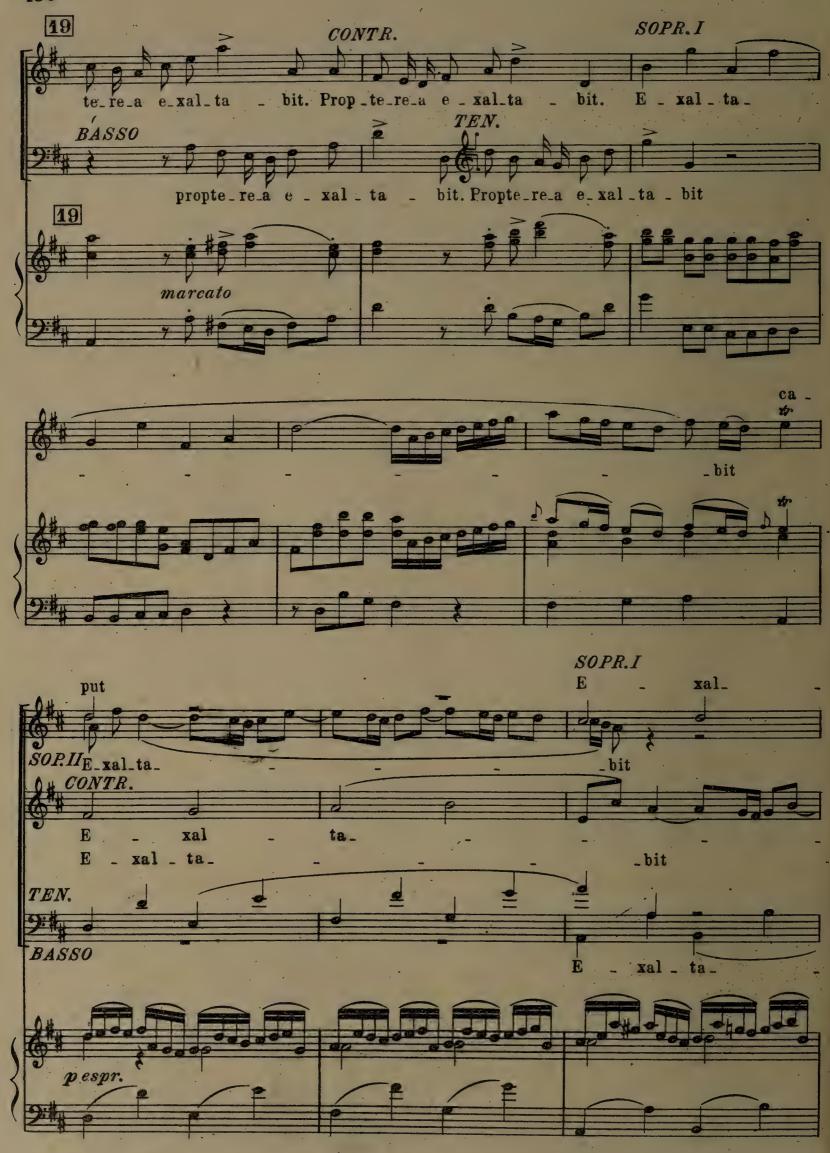




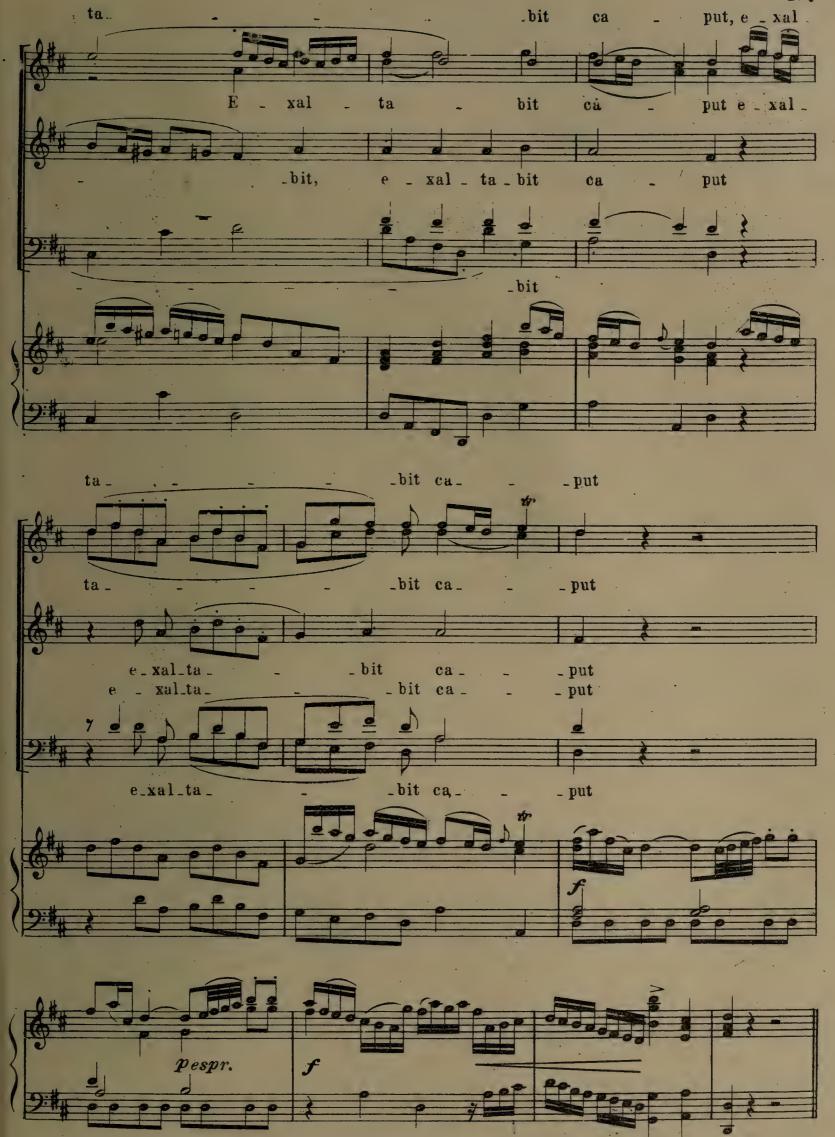


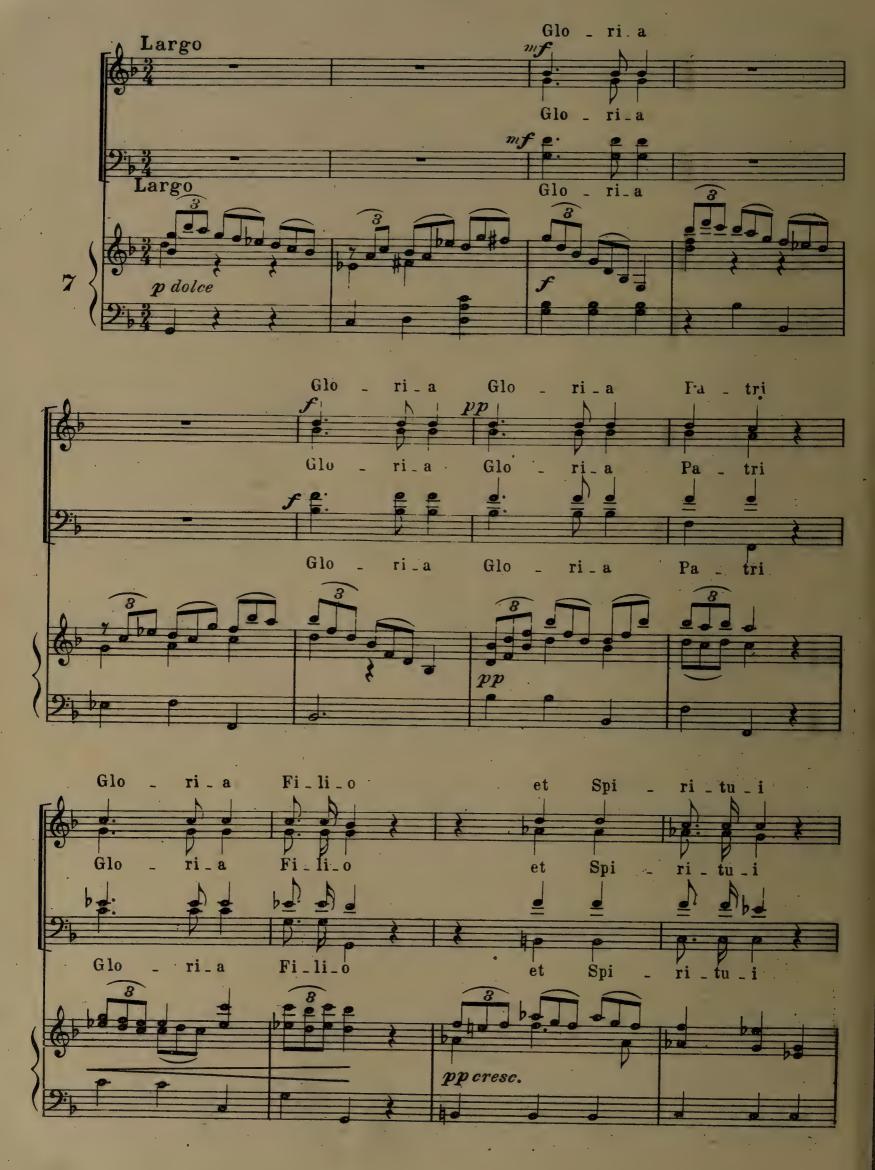


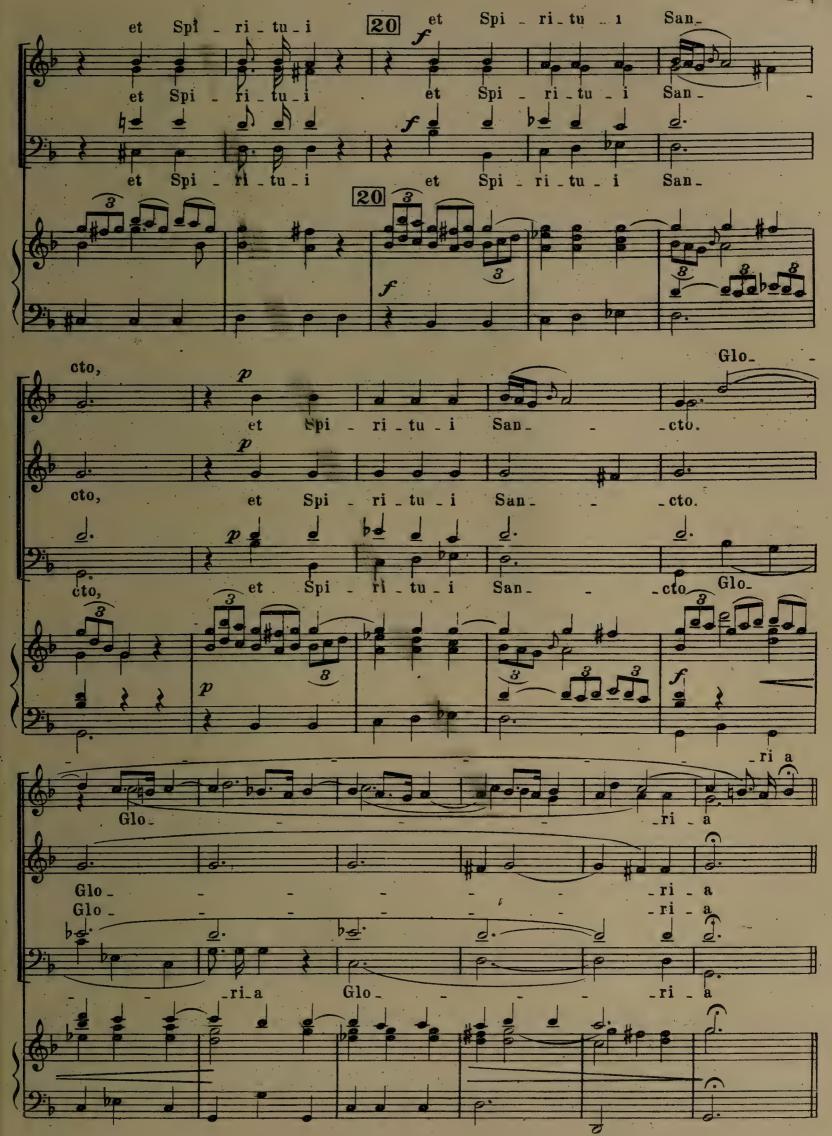




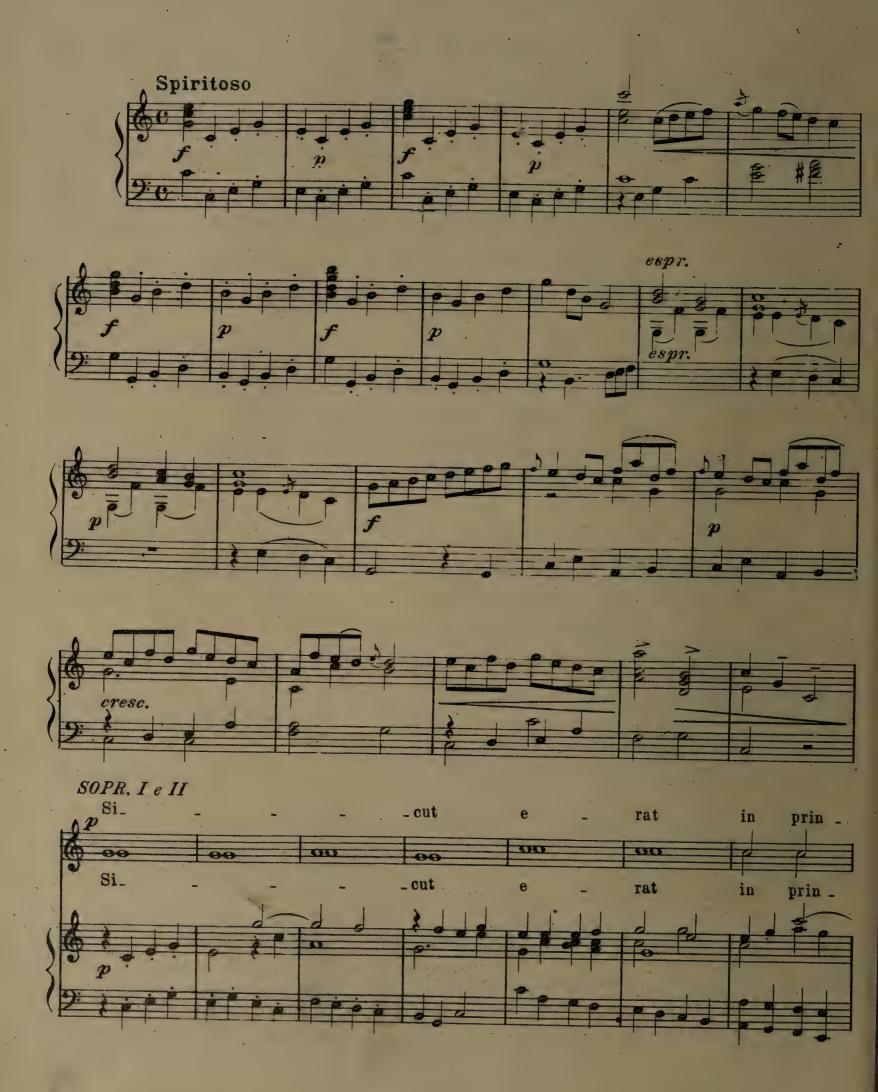


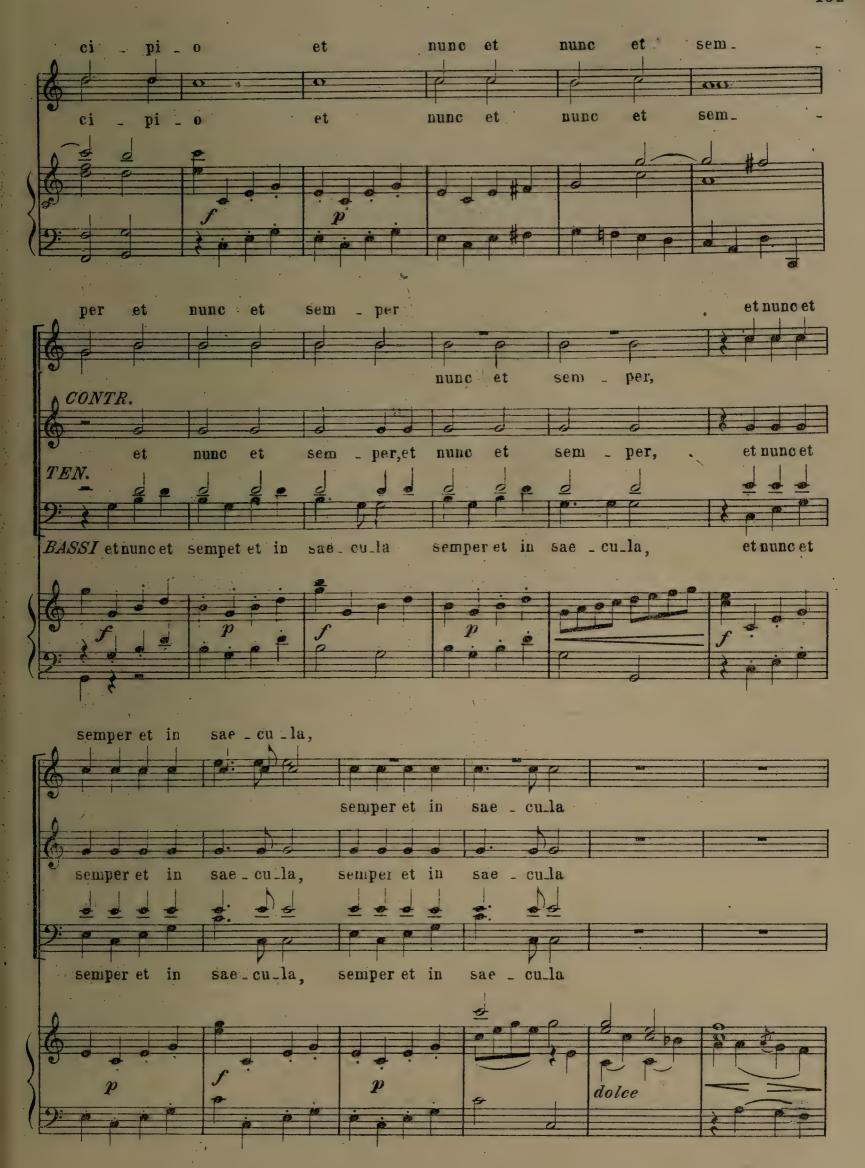


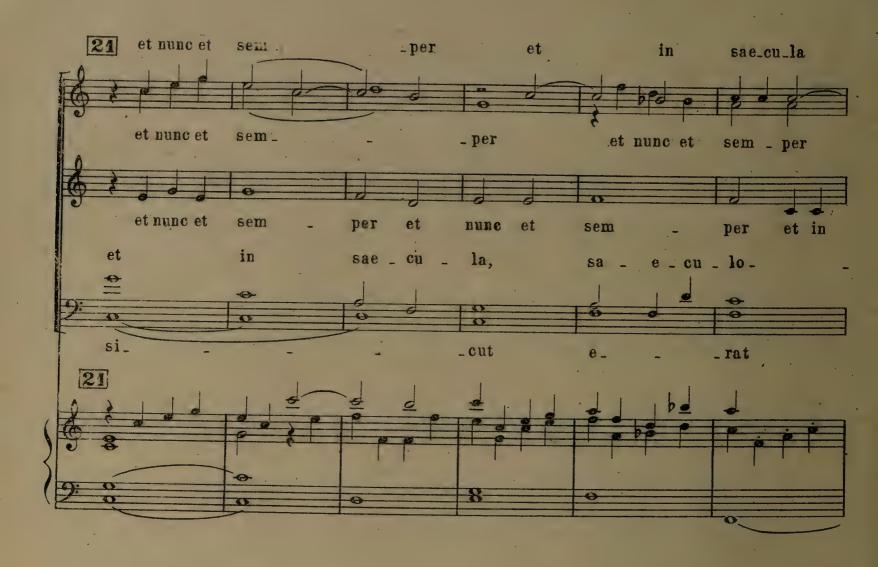


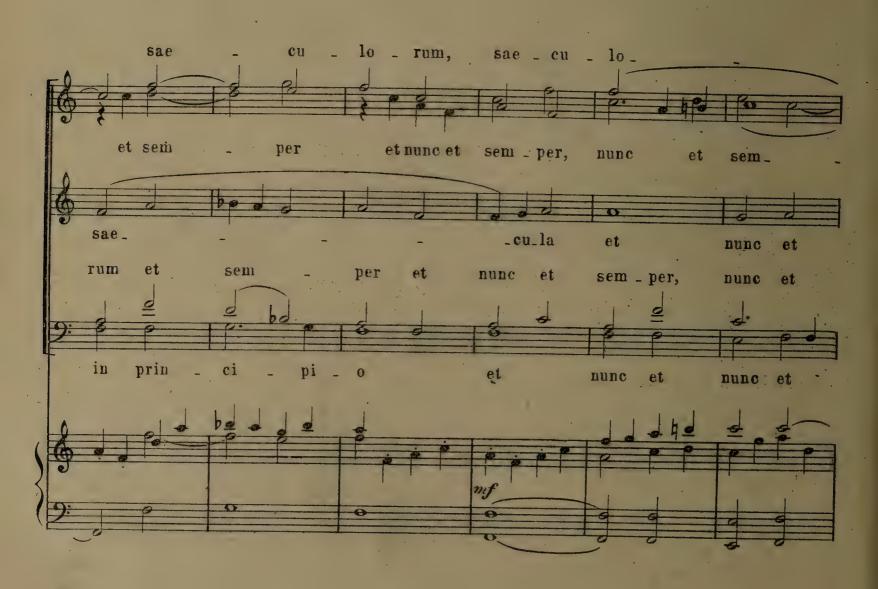


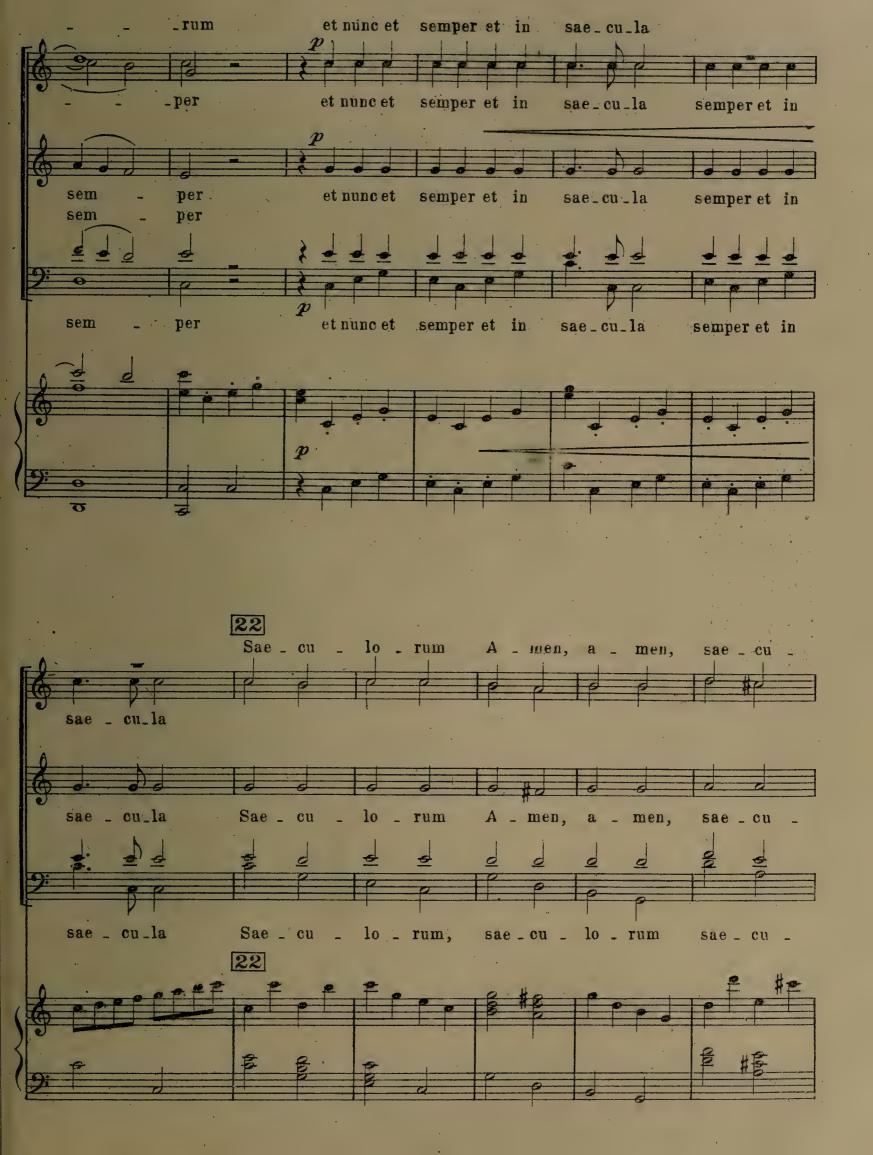
CORO

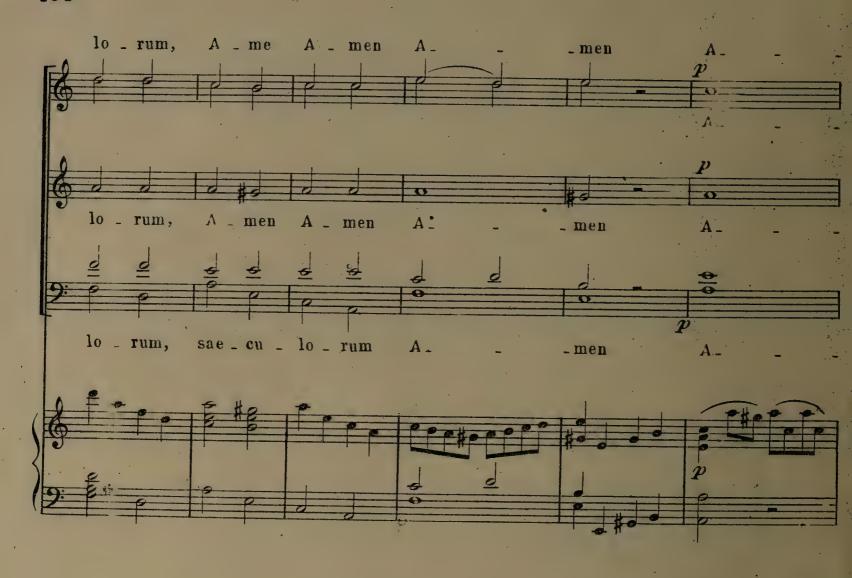


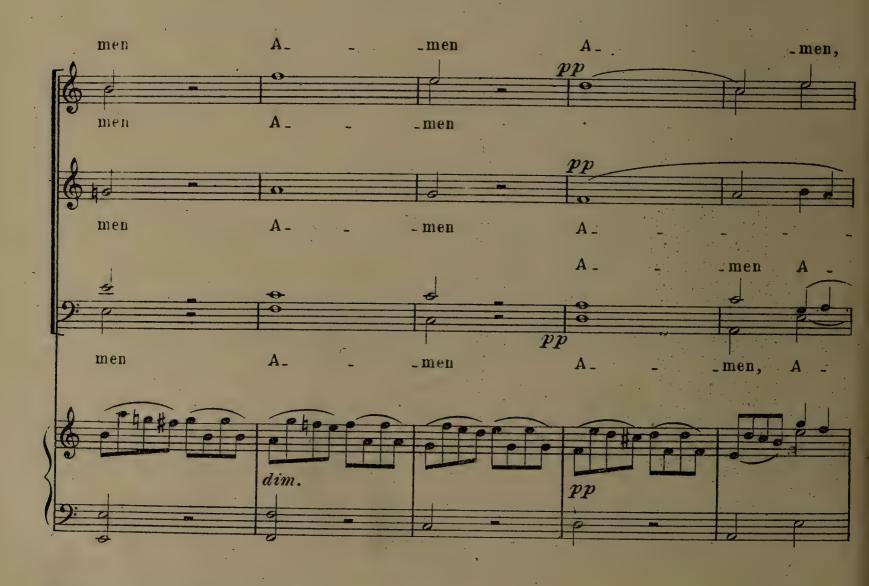


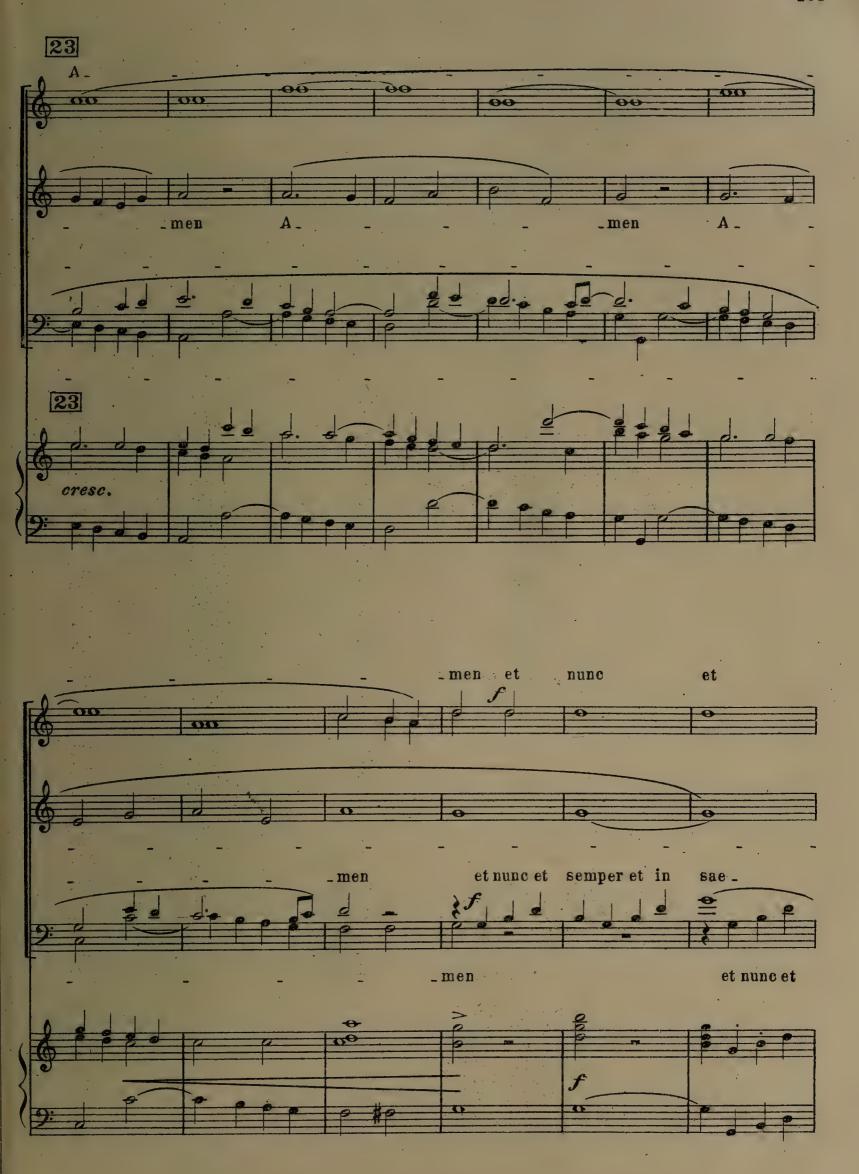


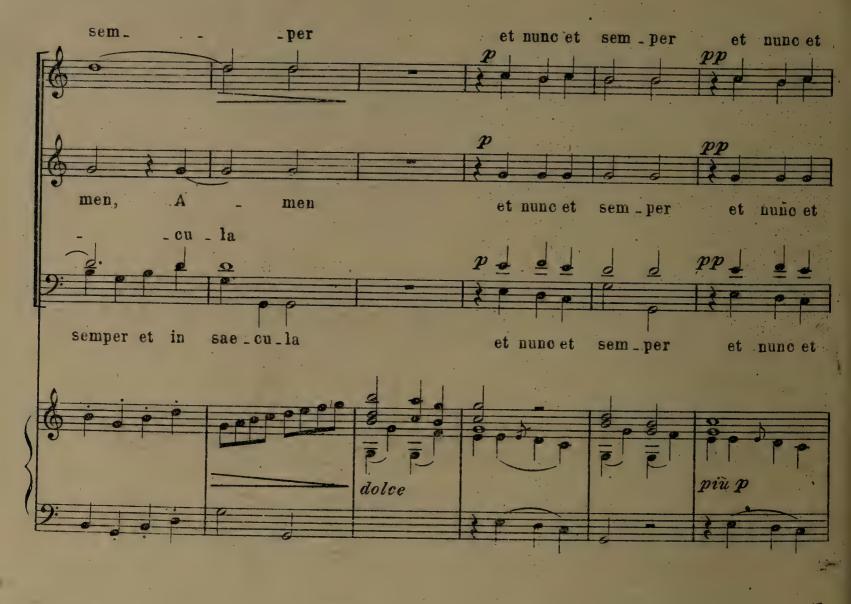


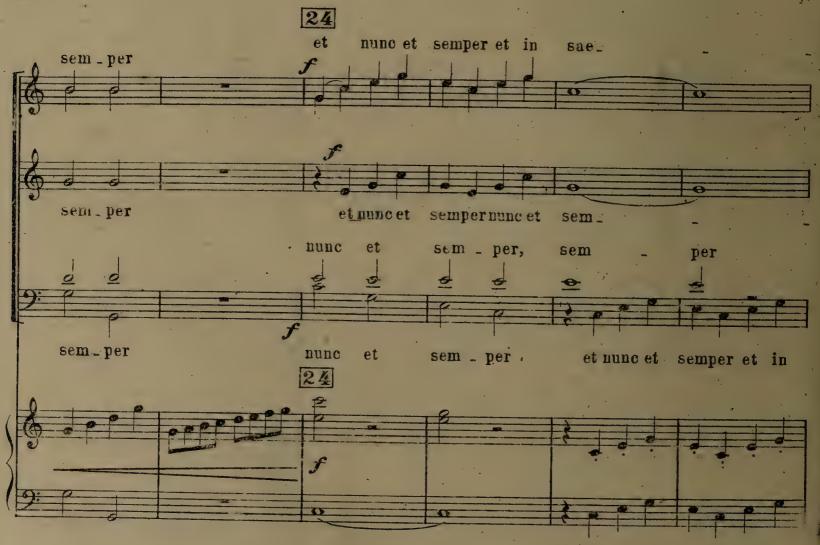


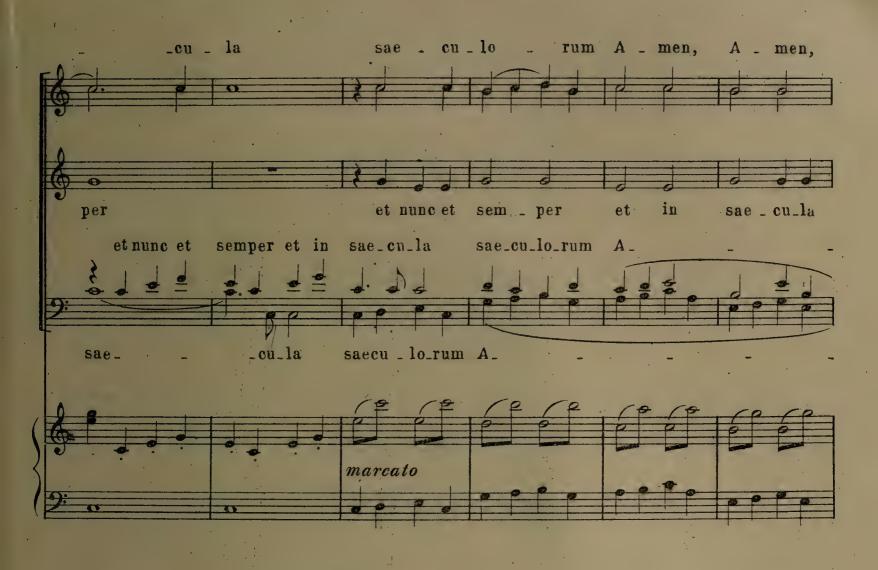


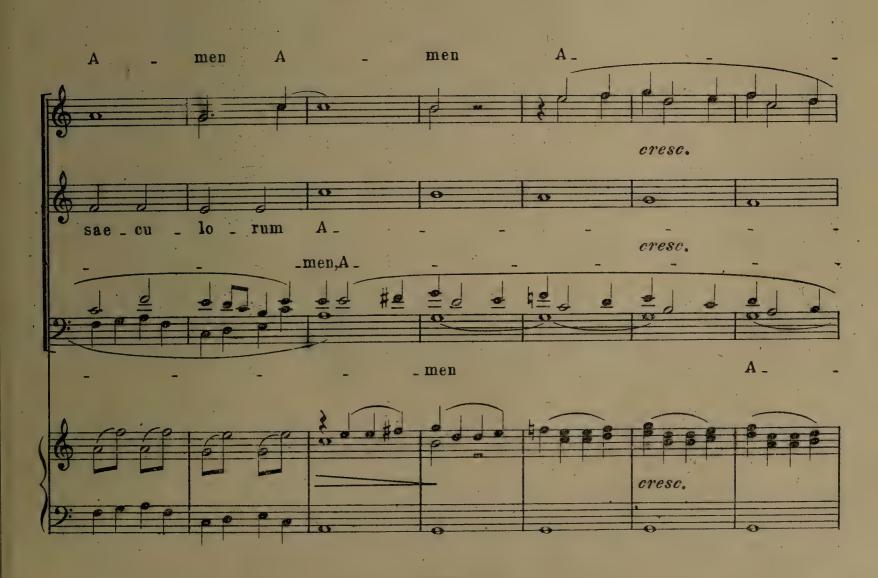


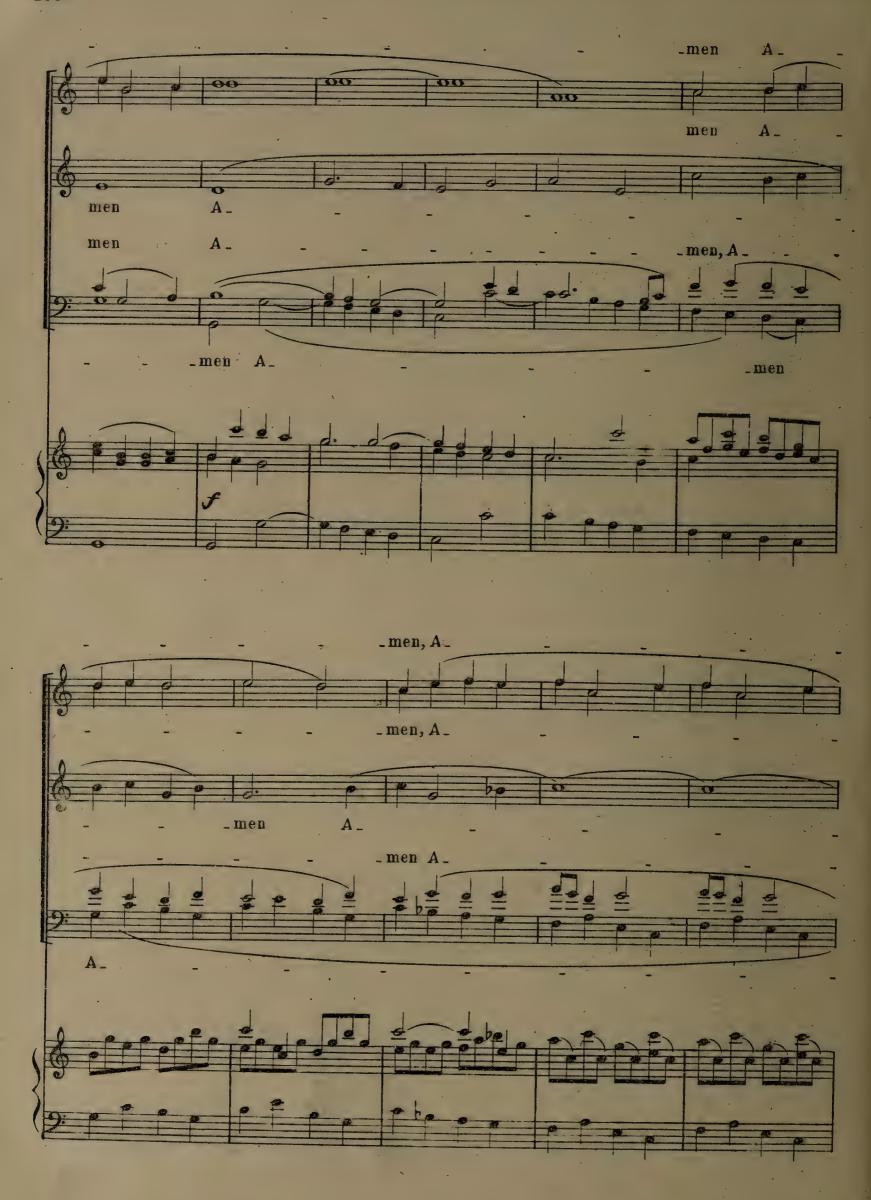


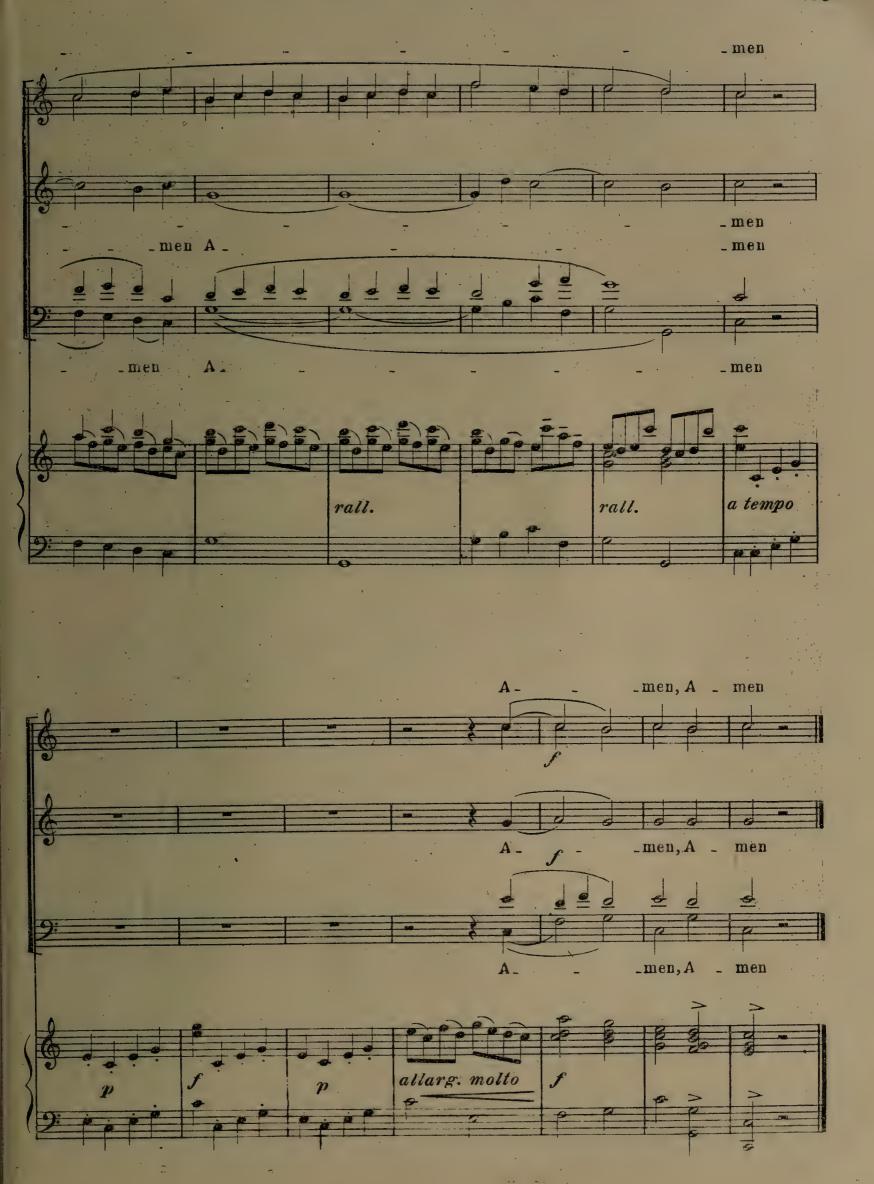








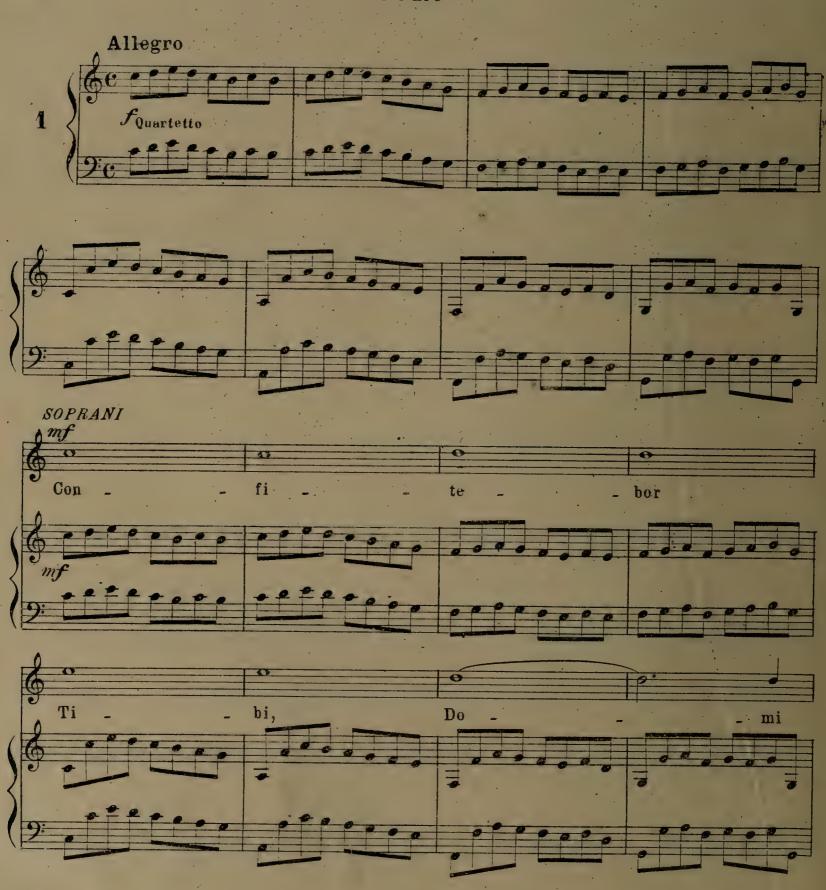


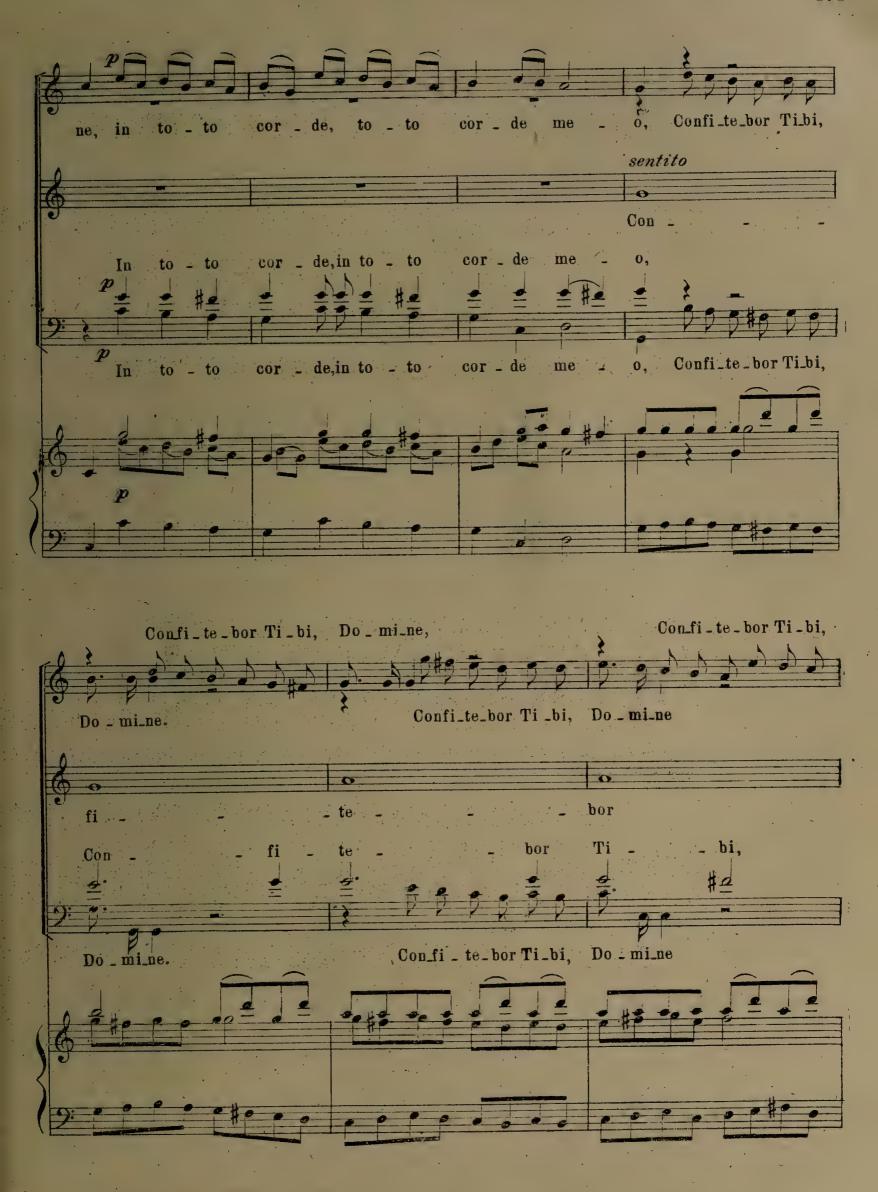


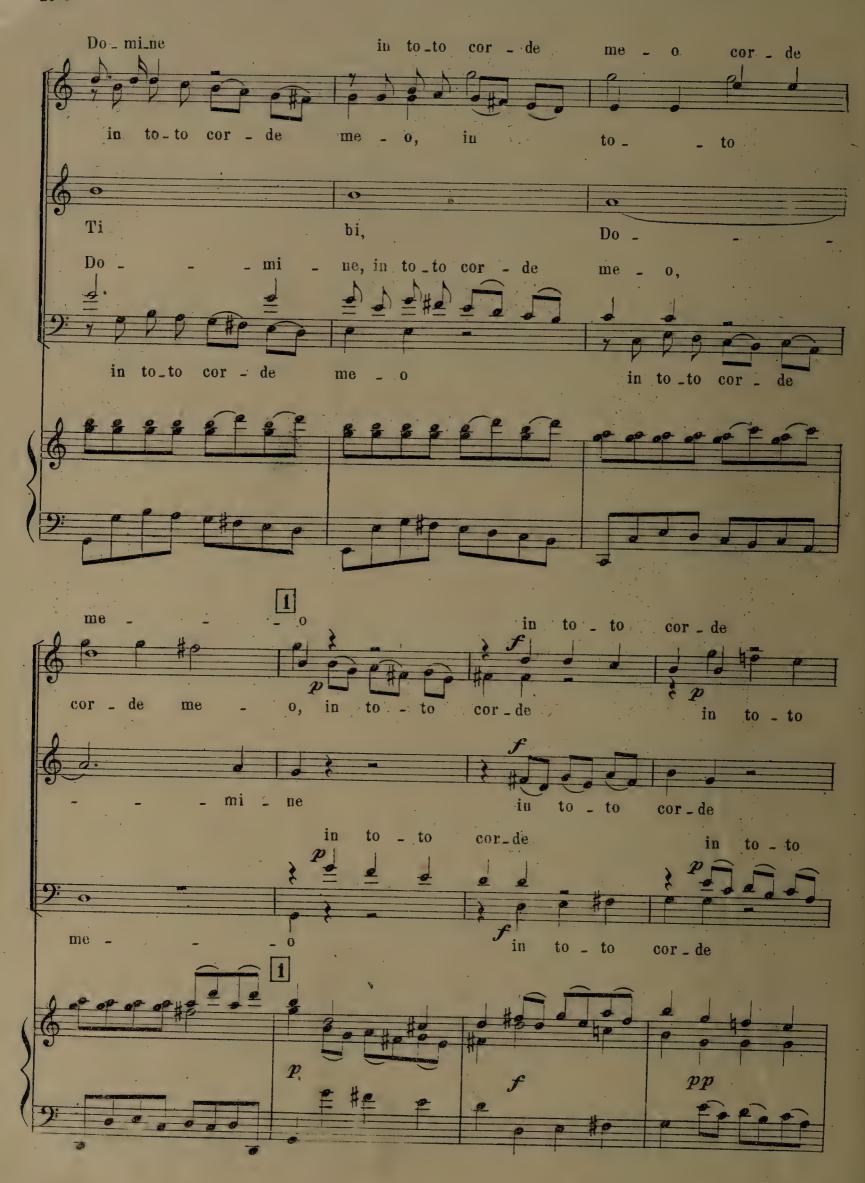
PSALMUS CX

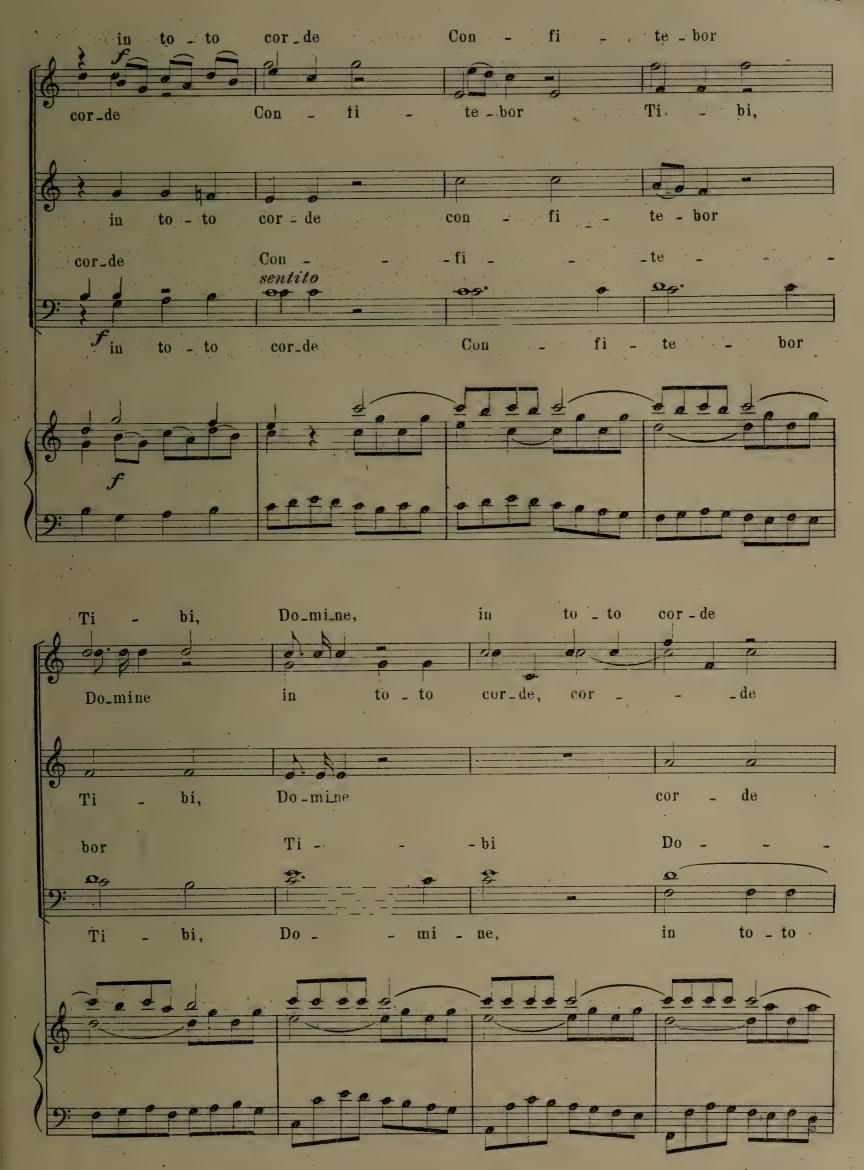
per soprano, coro a 5 voci, orchestra e organo (1731)

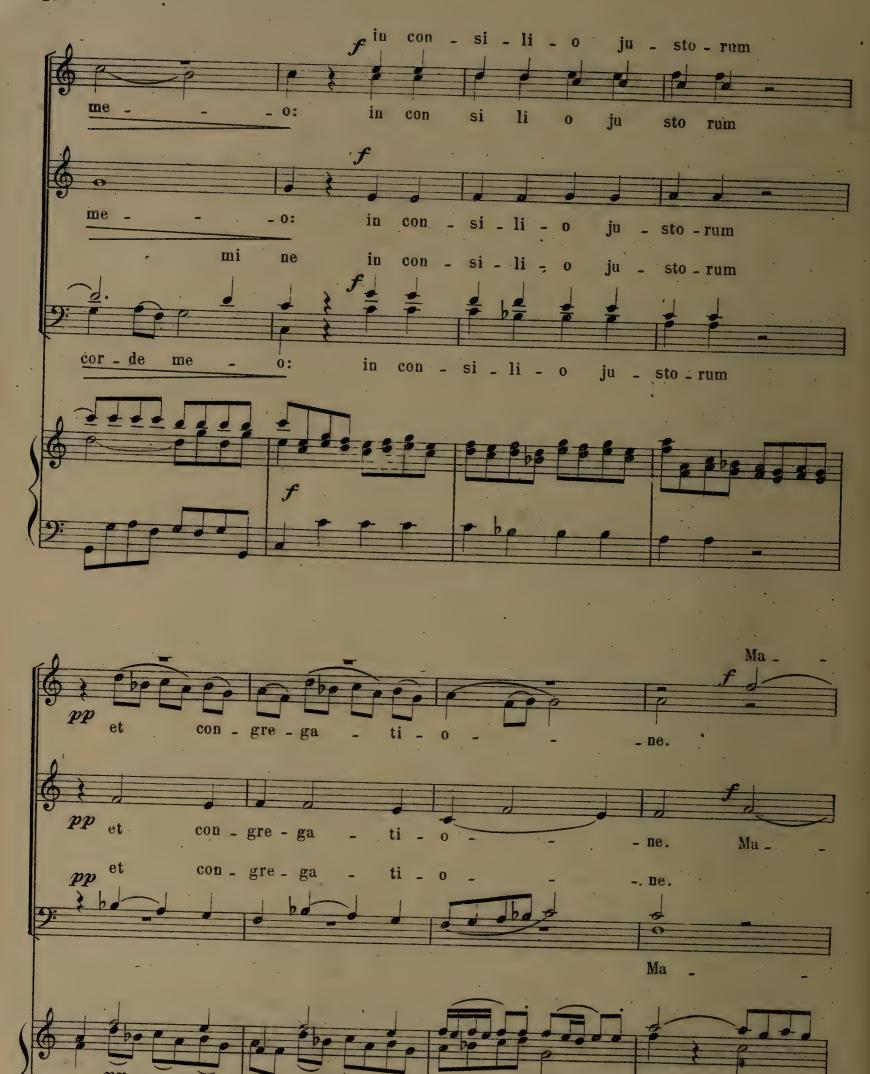
CORO

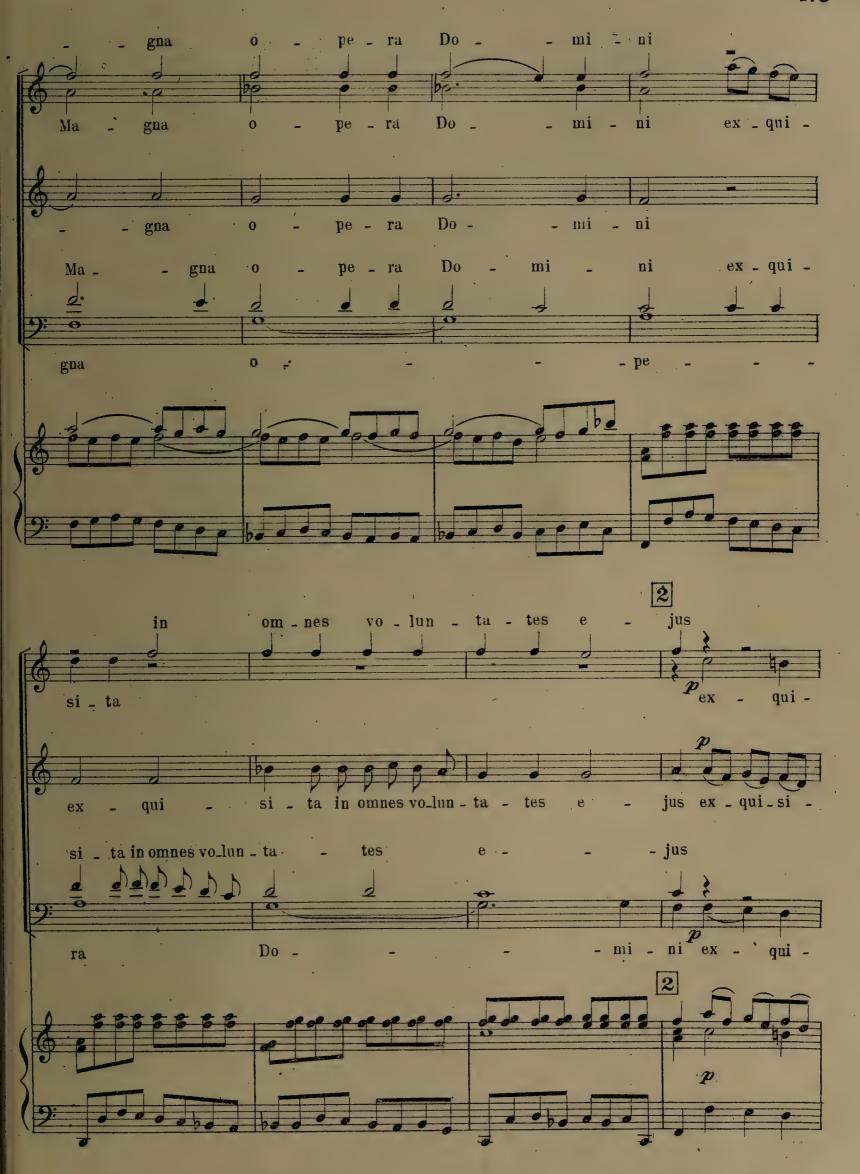


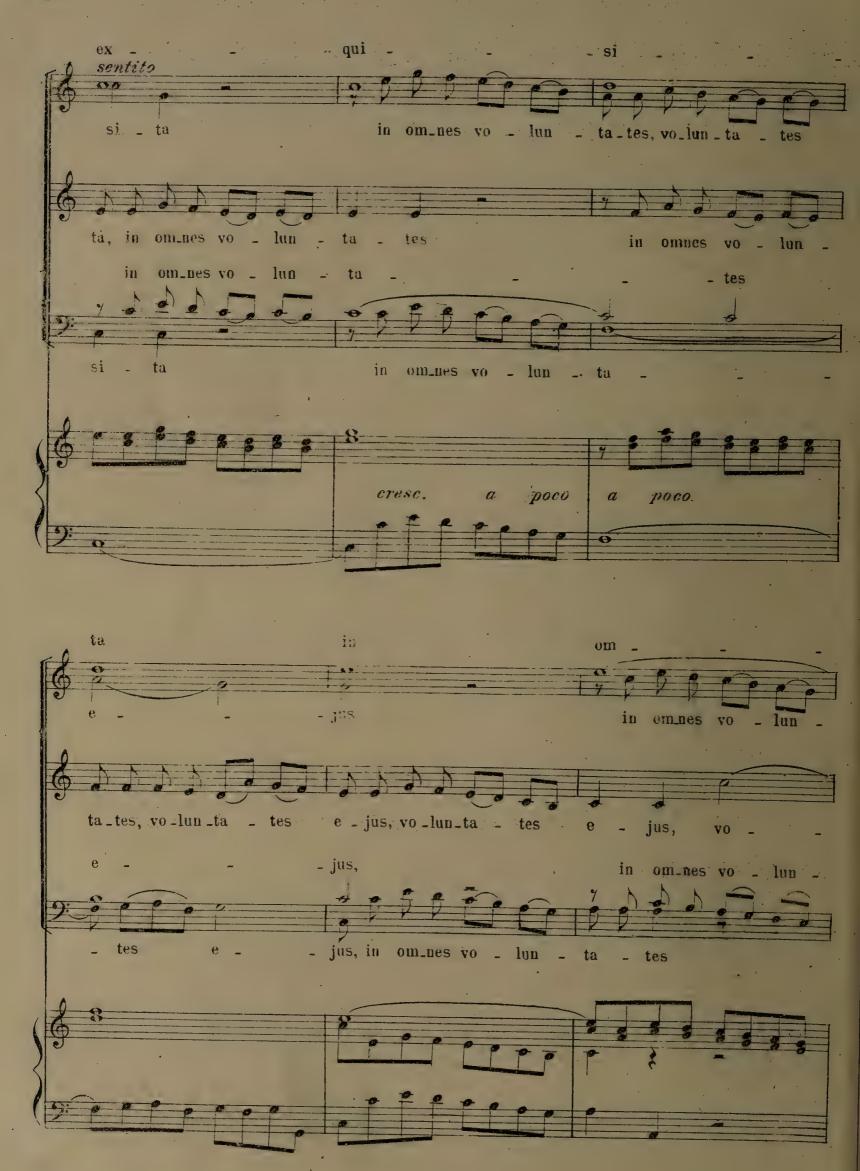


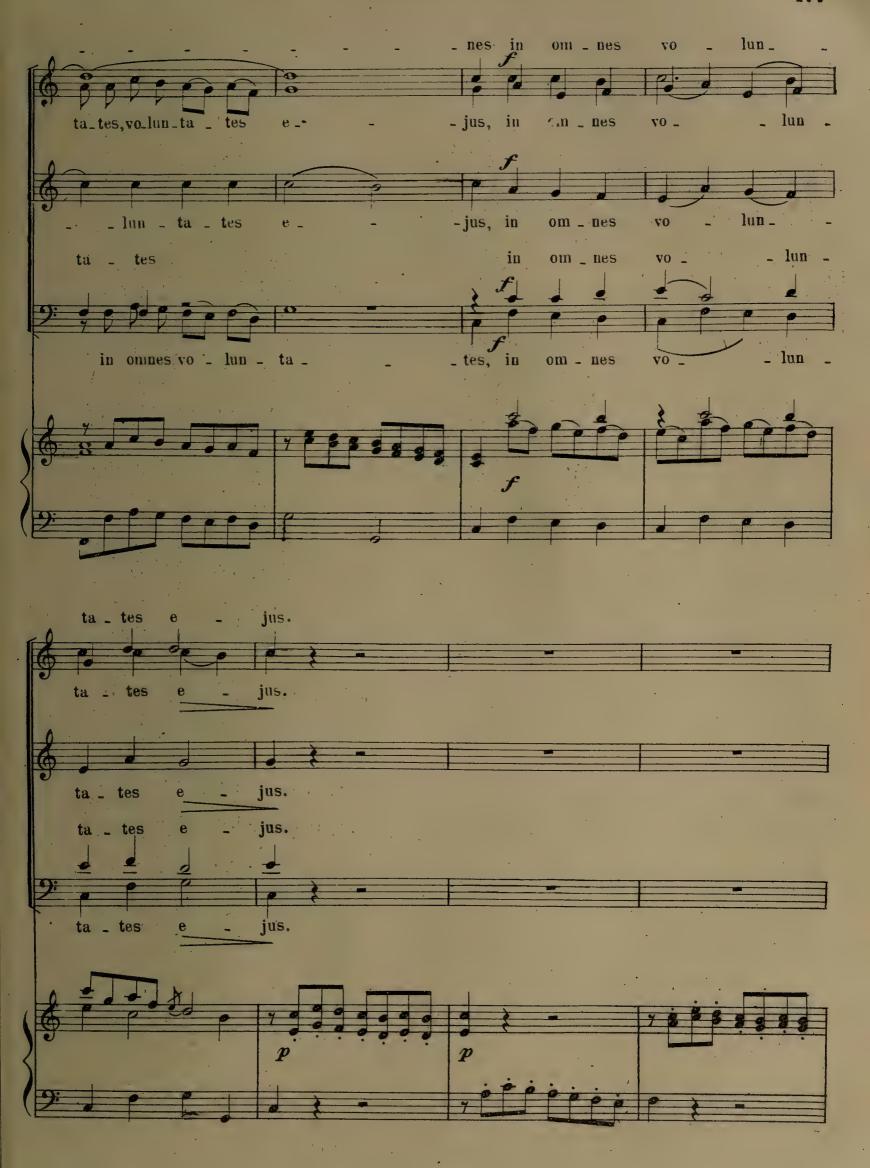


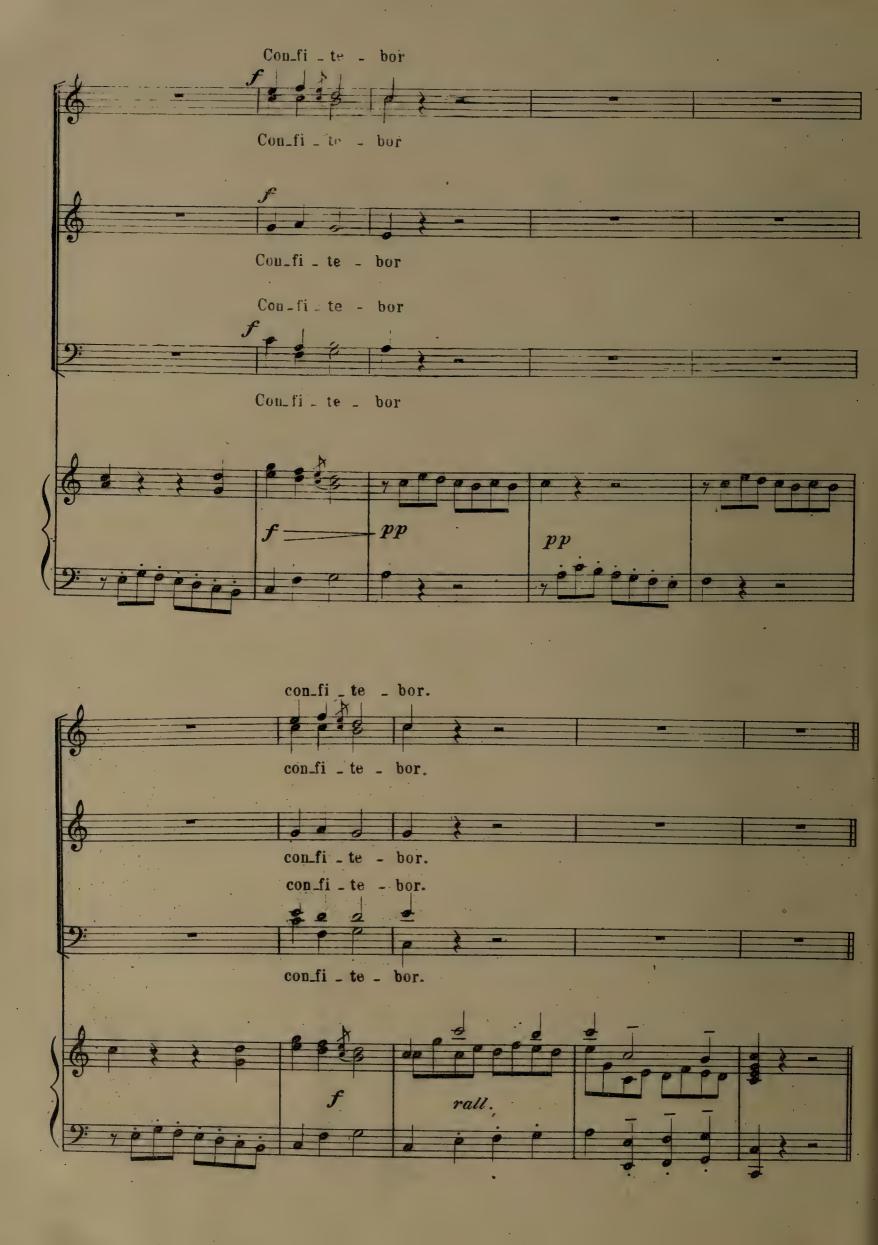




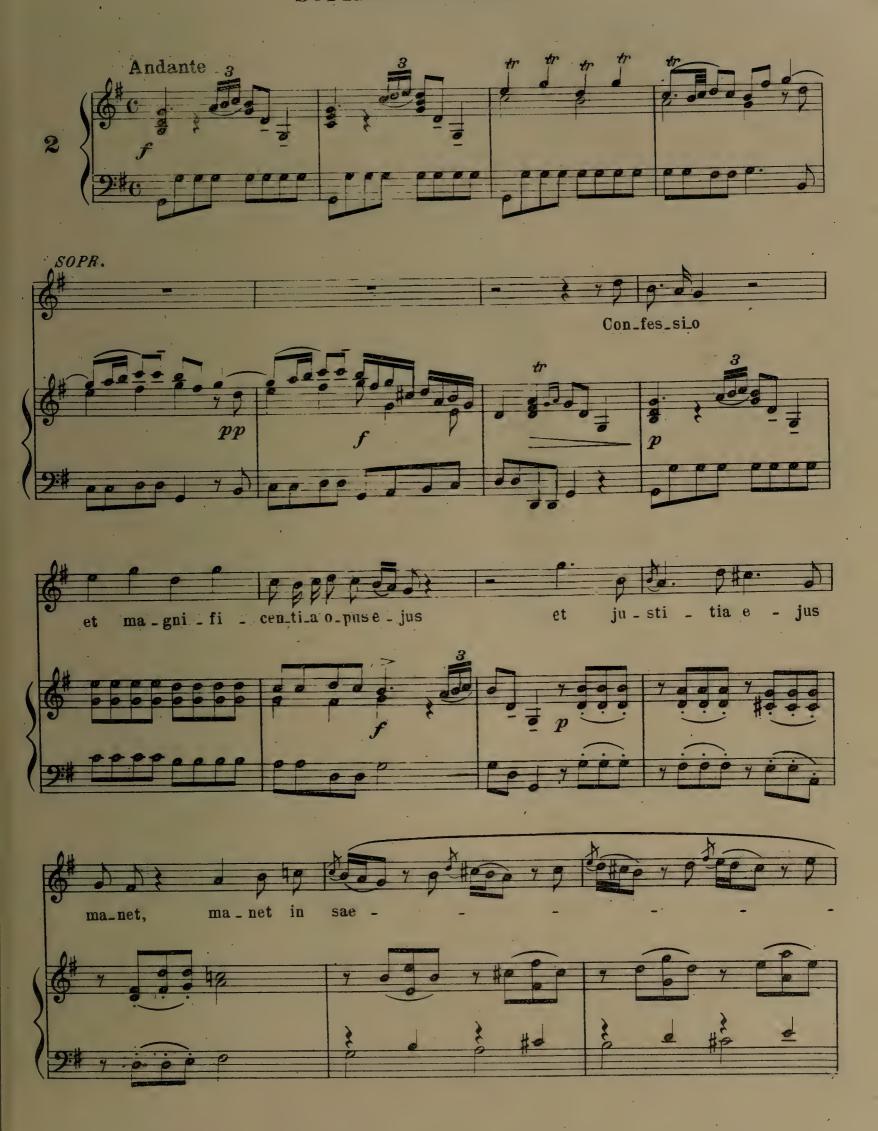


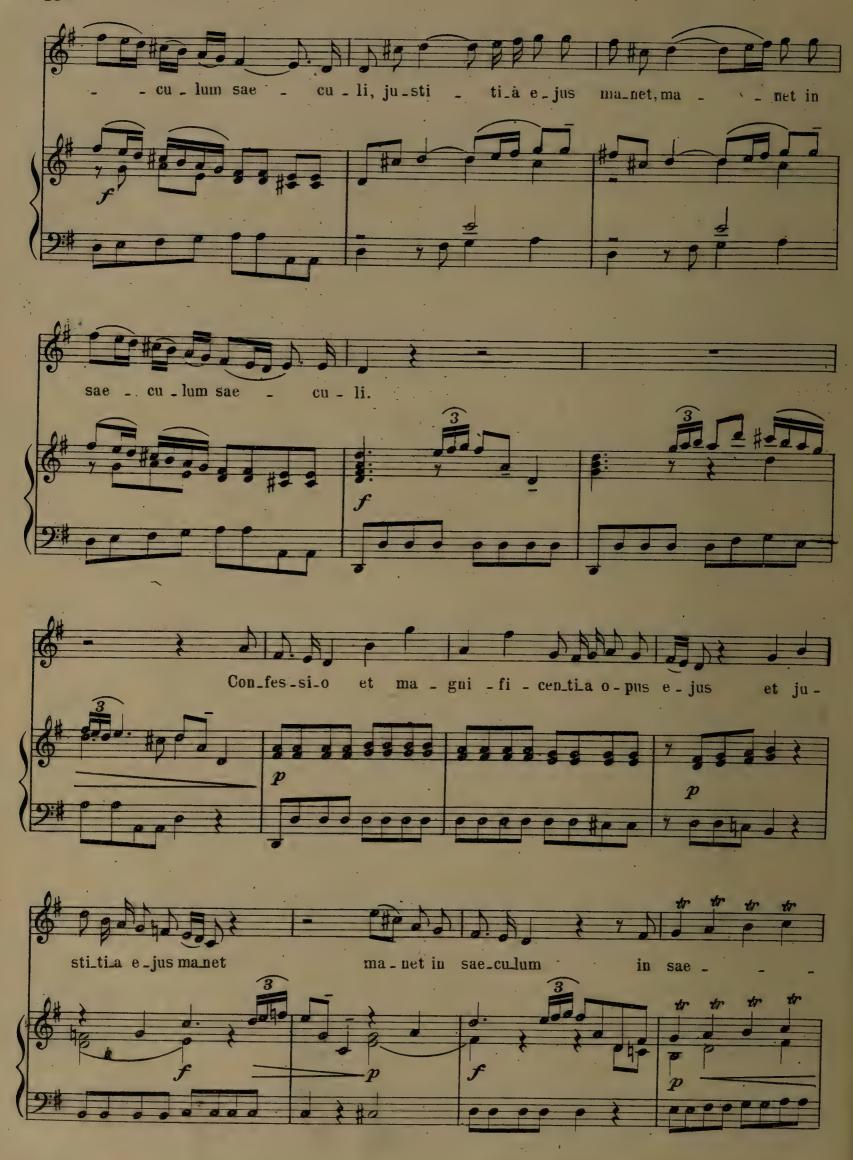


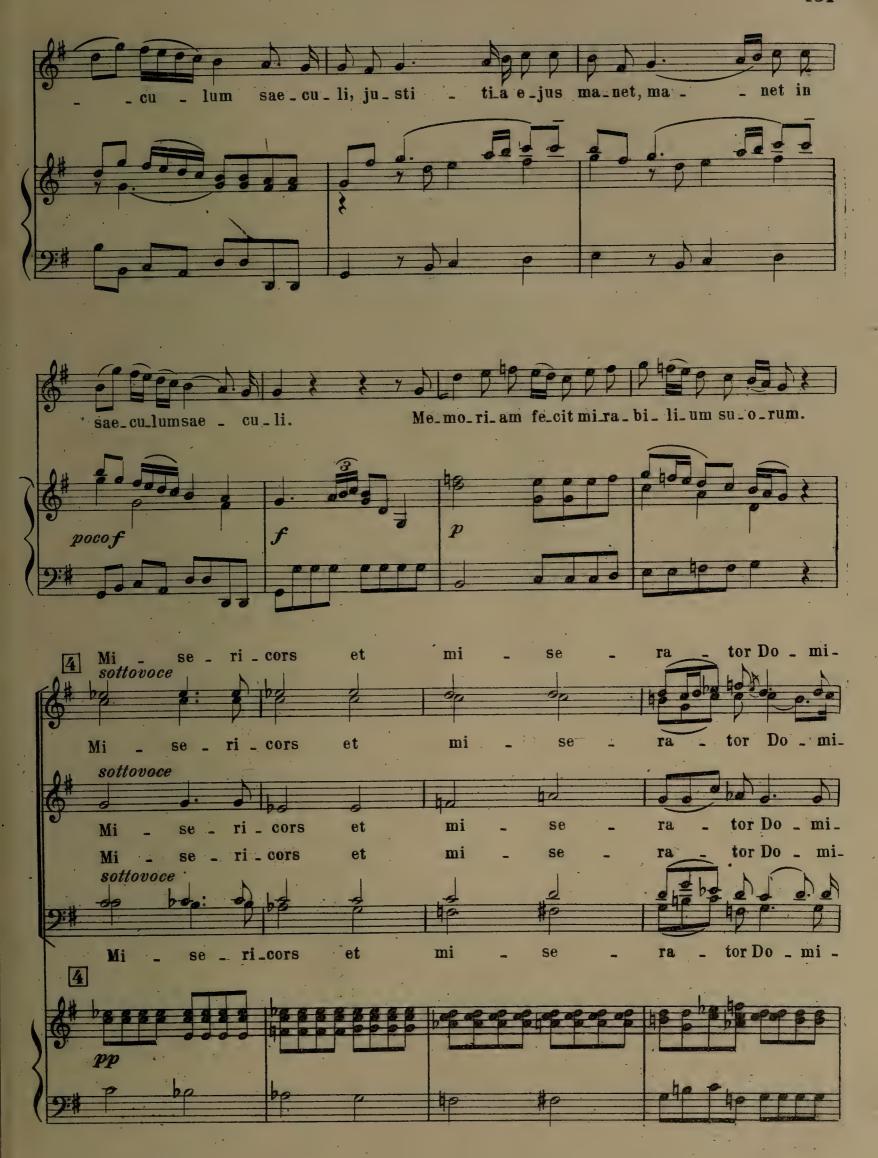


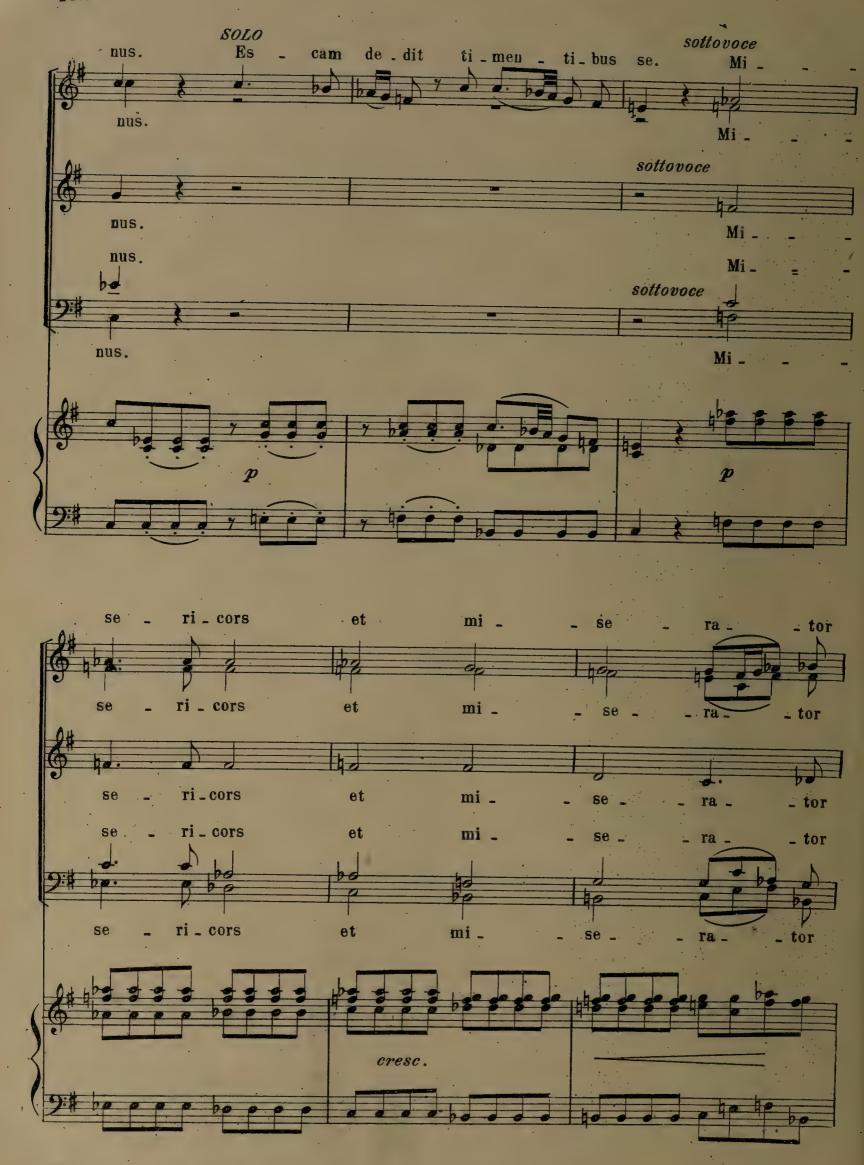


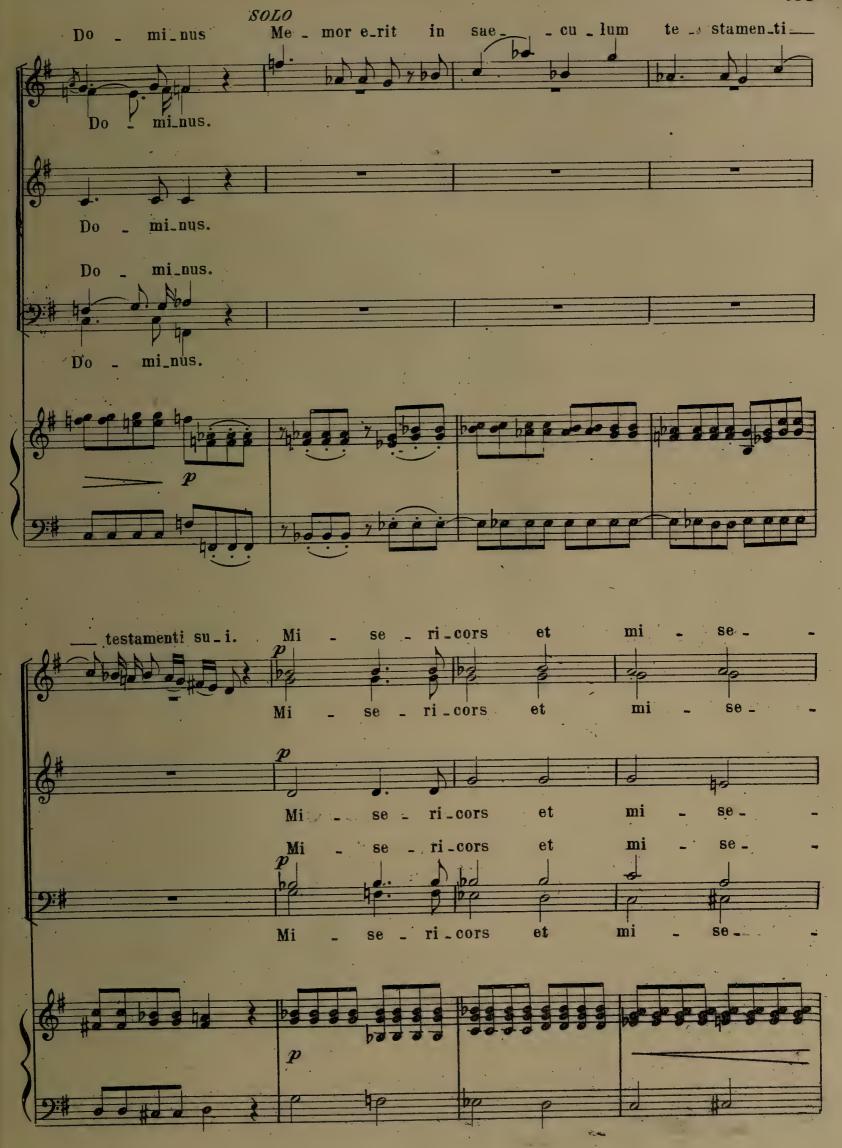
SOPRANO E CORO

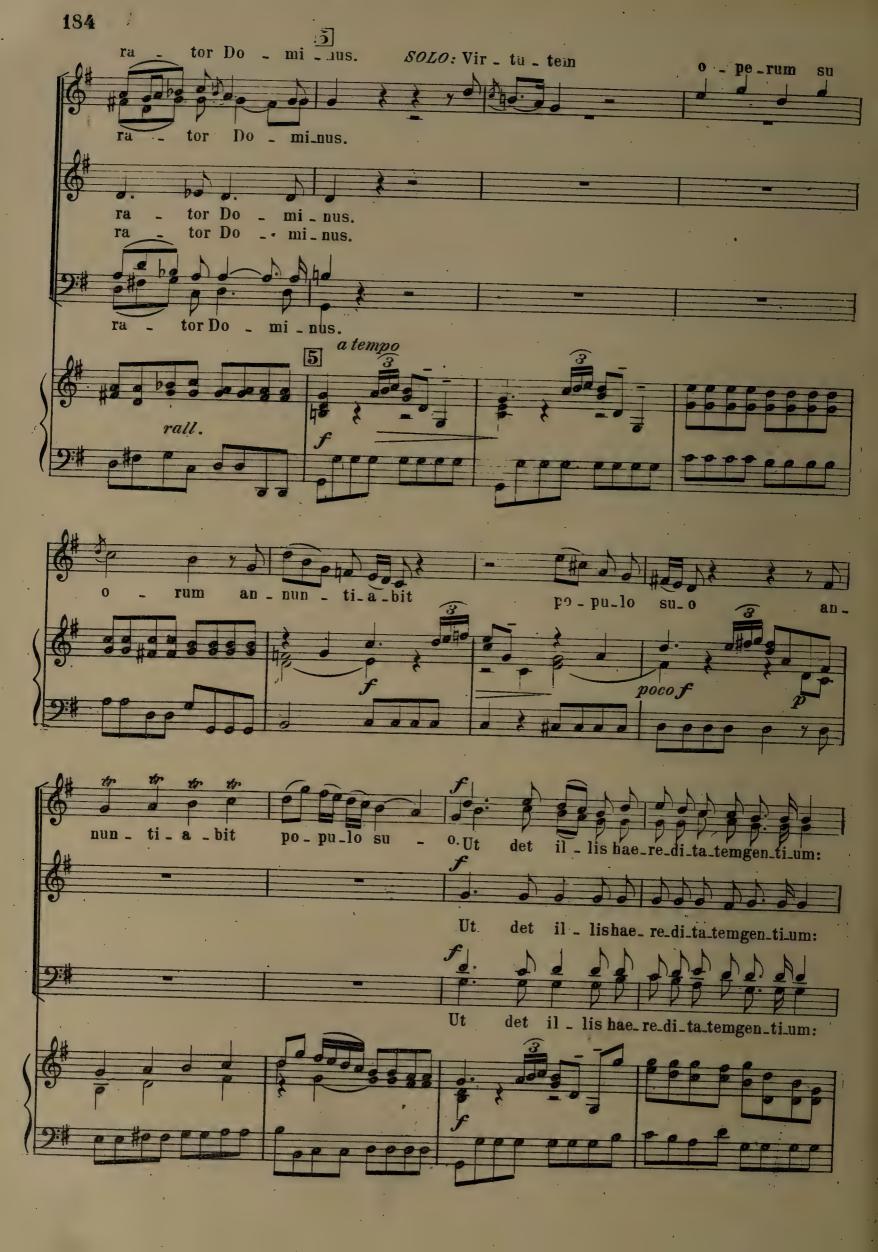


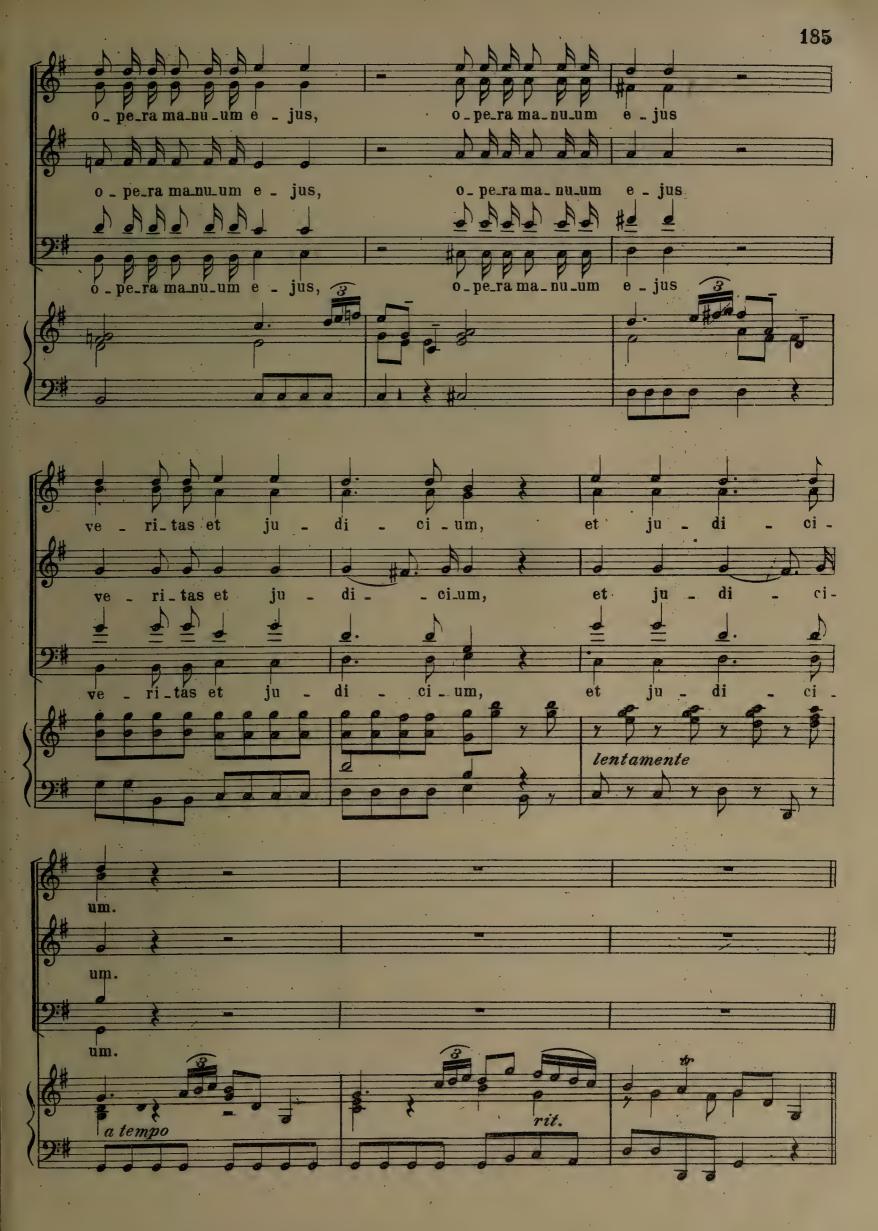




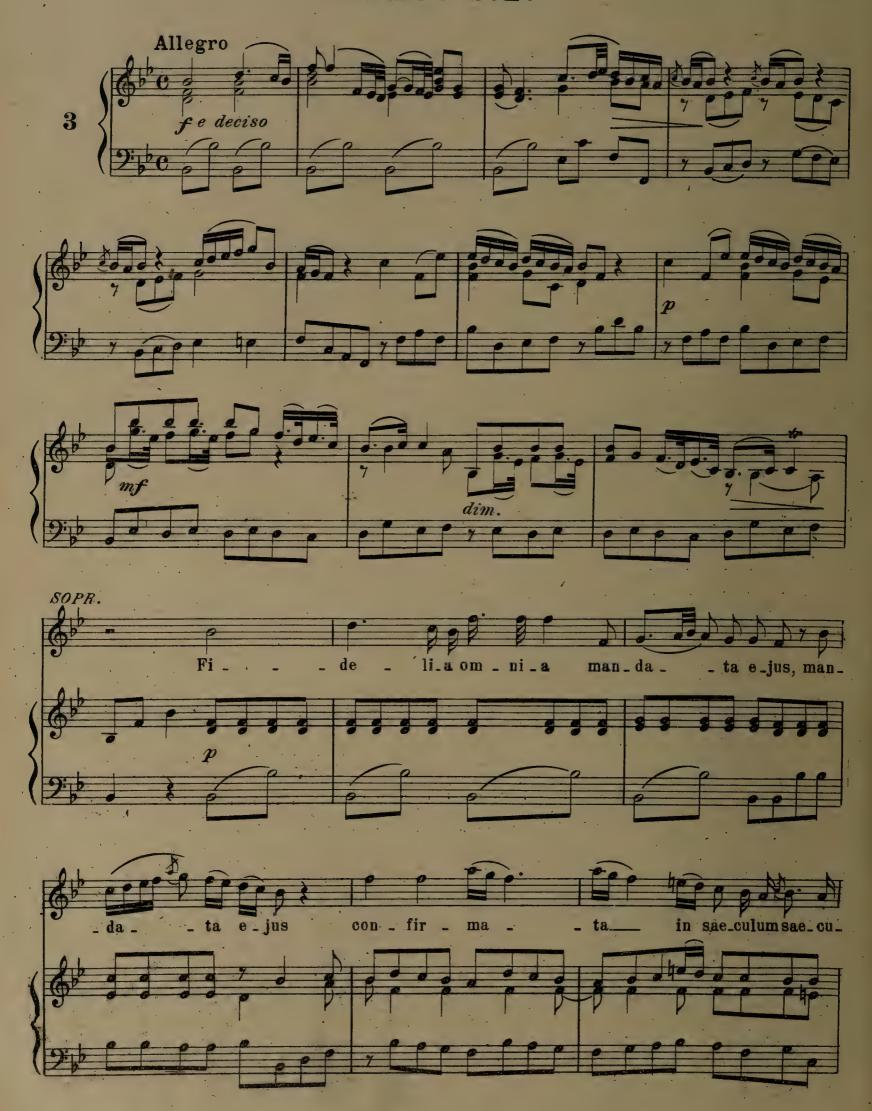


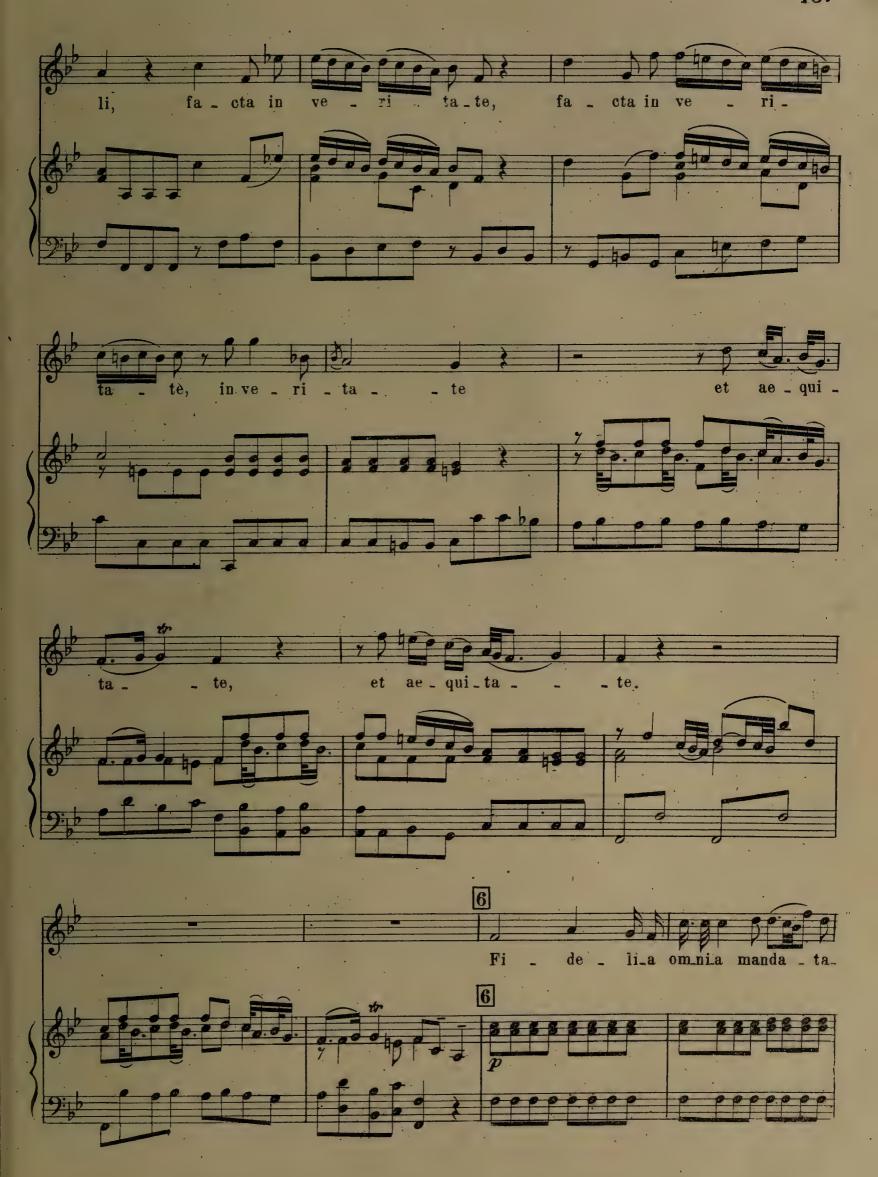


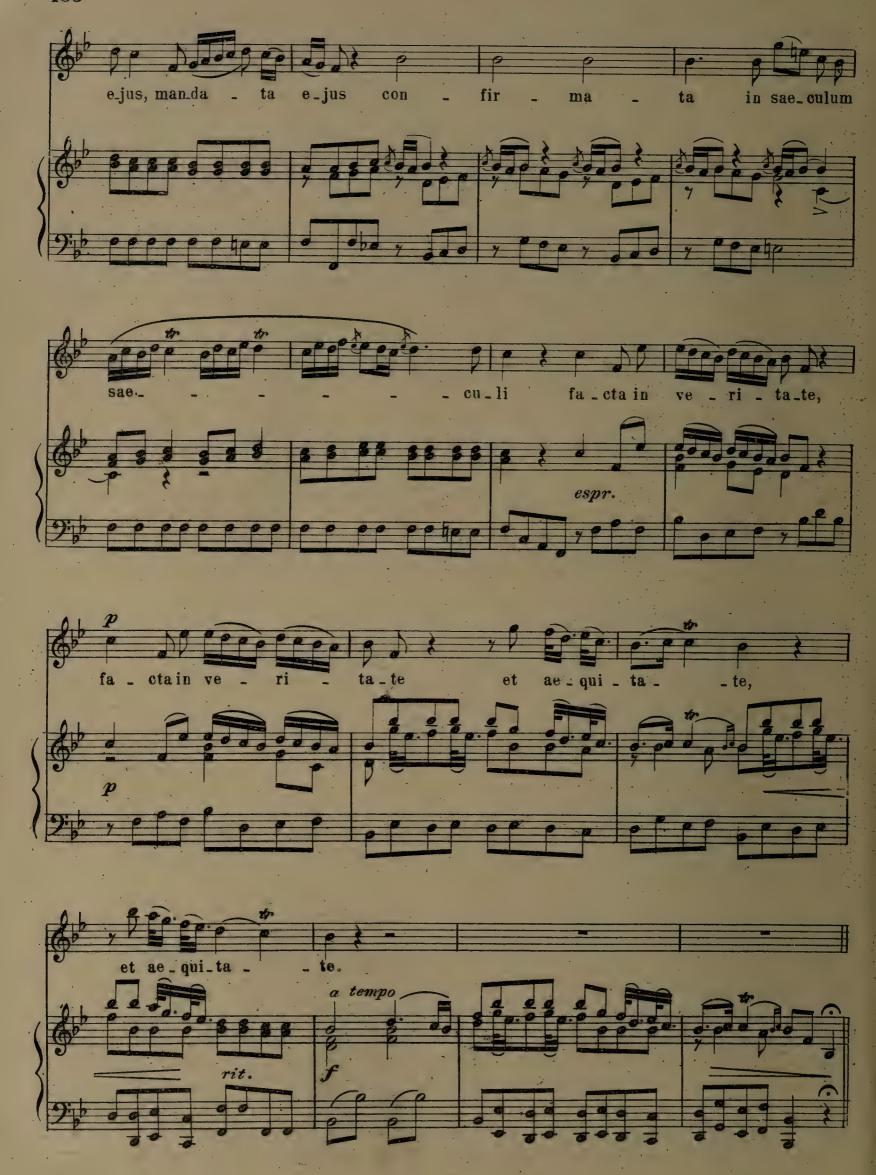




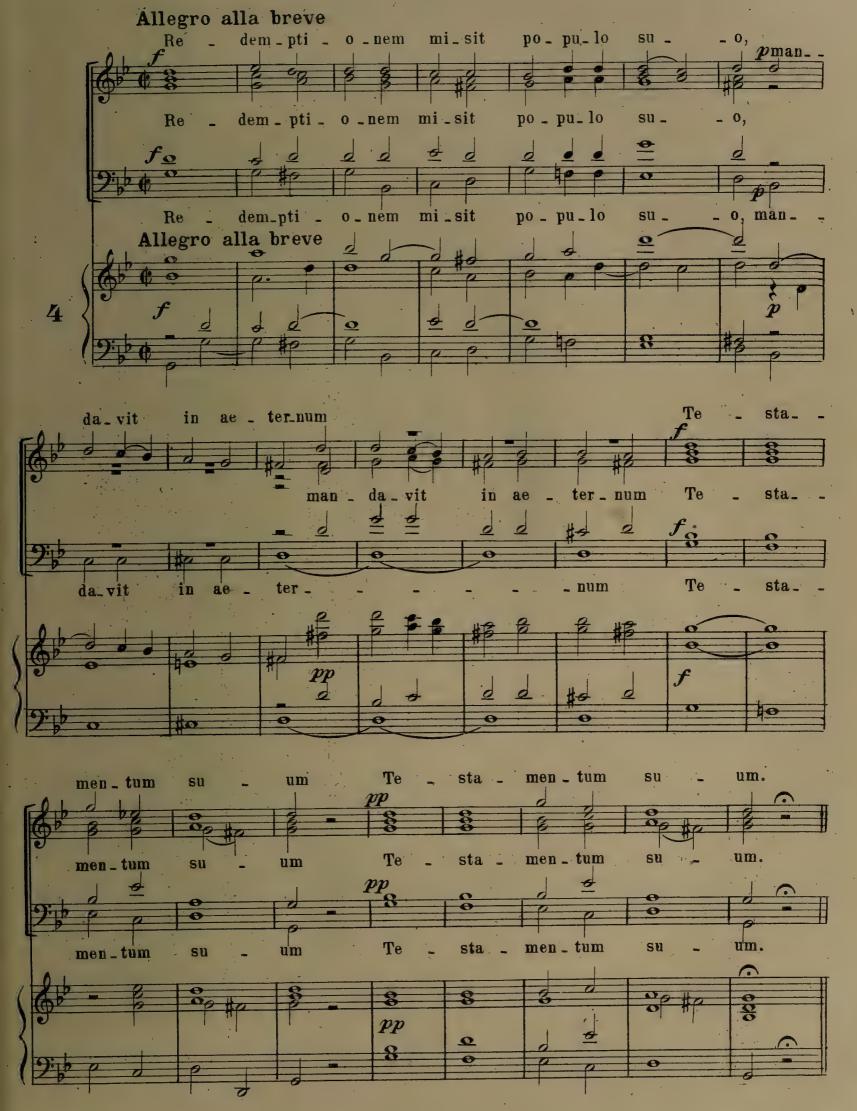
SOPRANO SOLO



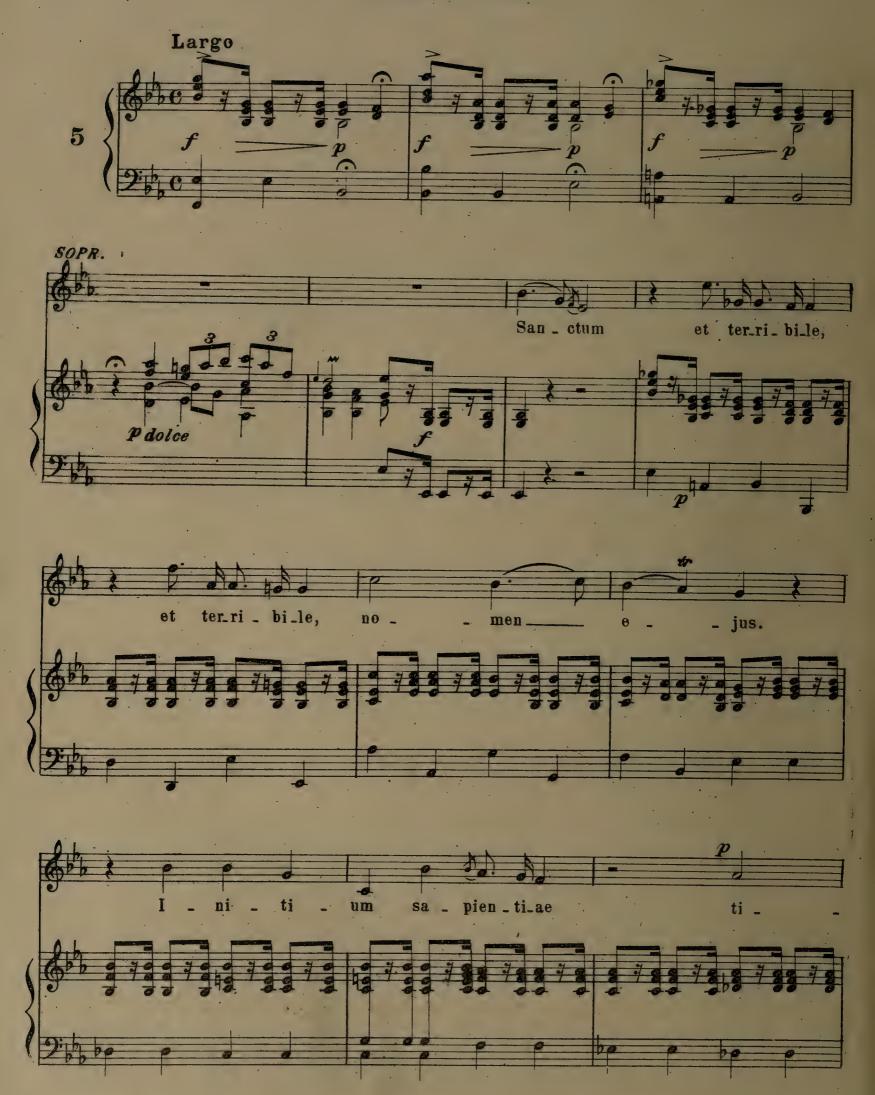


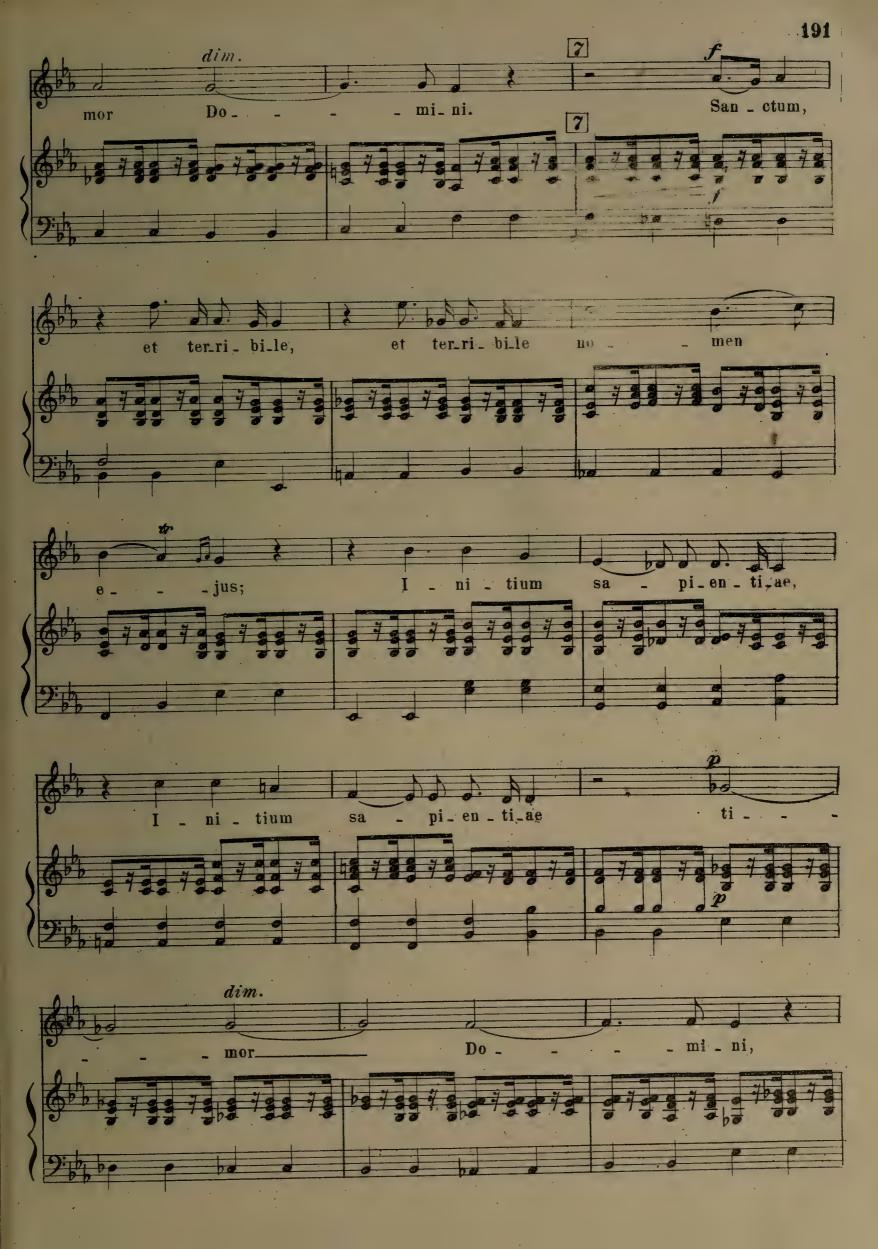


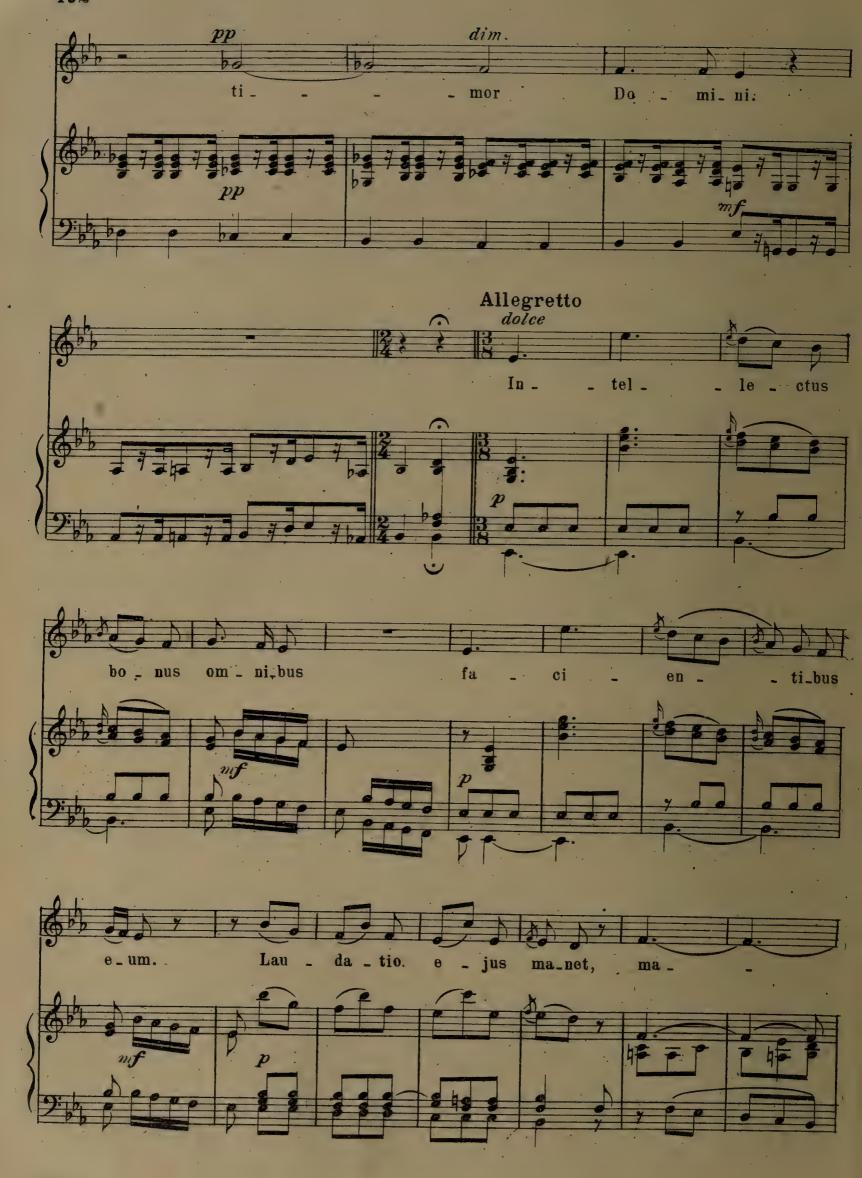
CORO

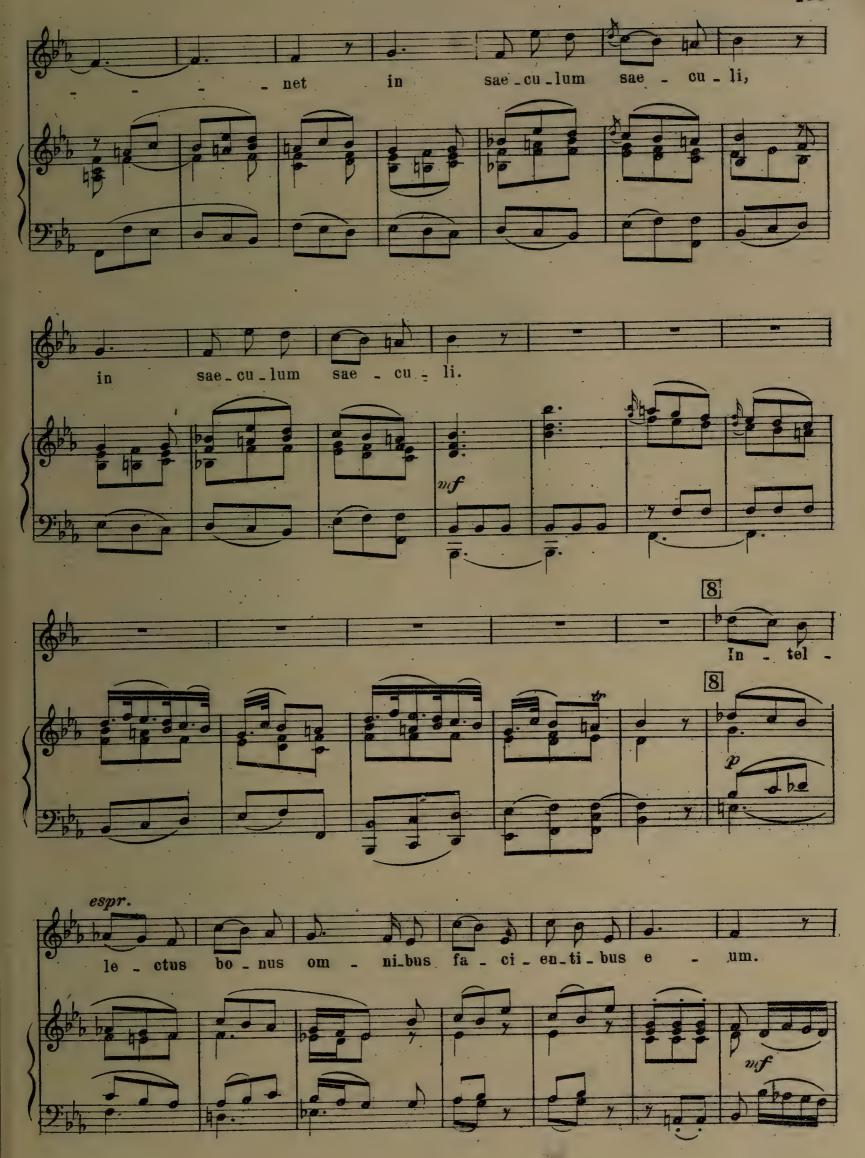


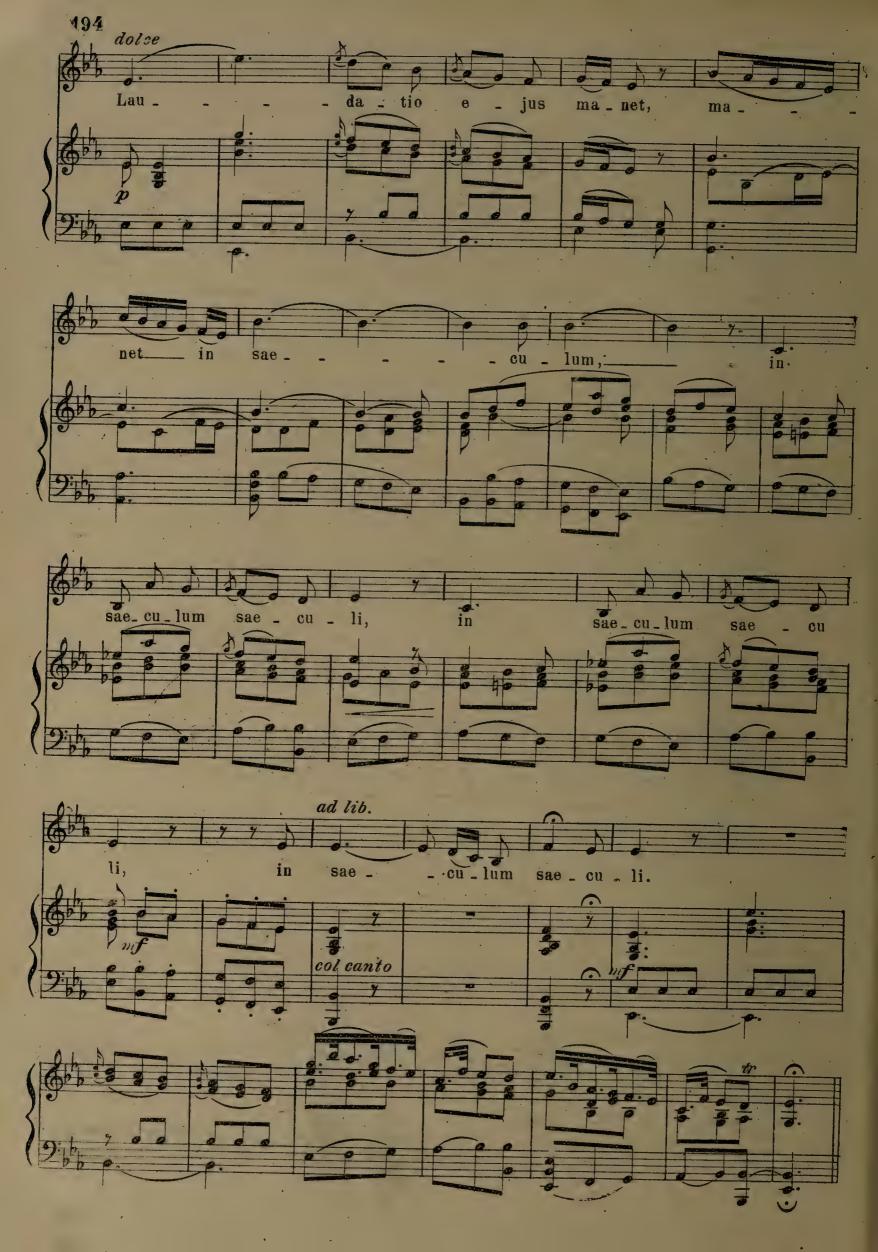
SOPRANO SOLO



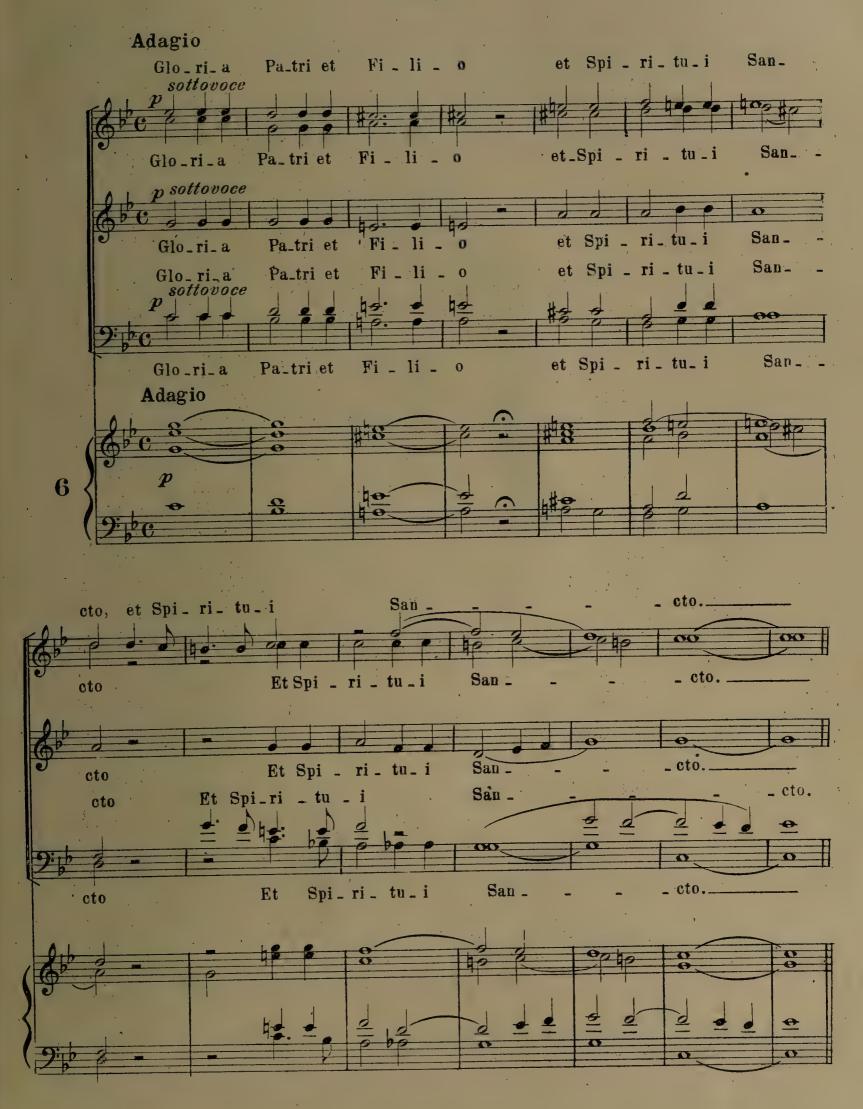




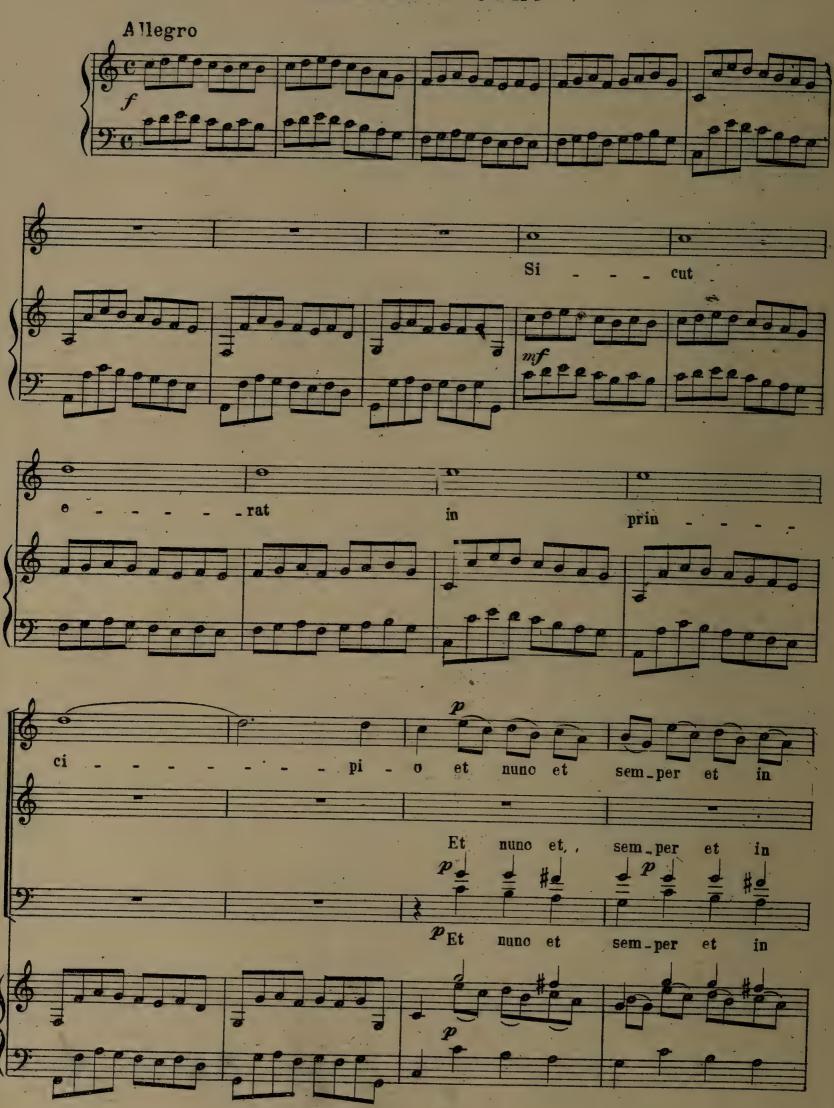


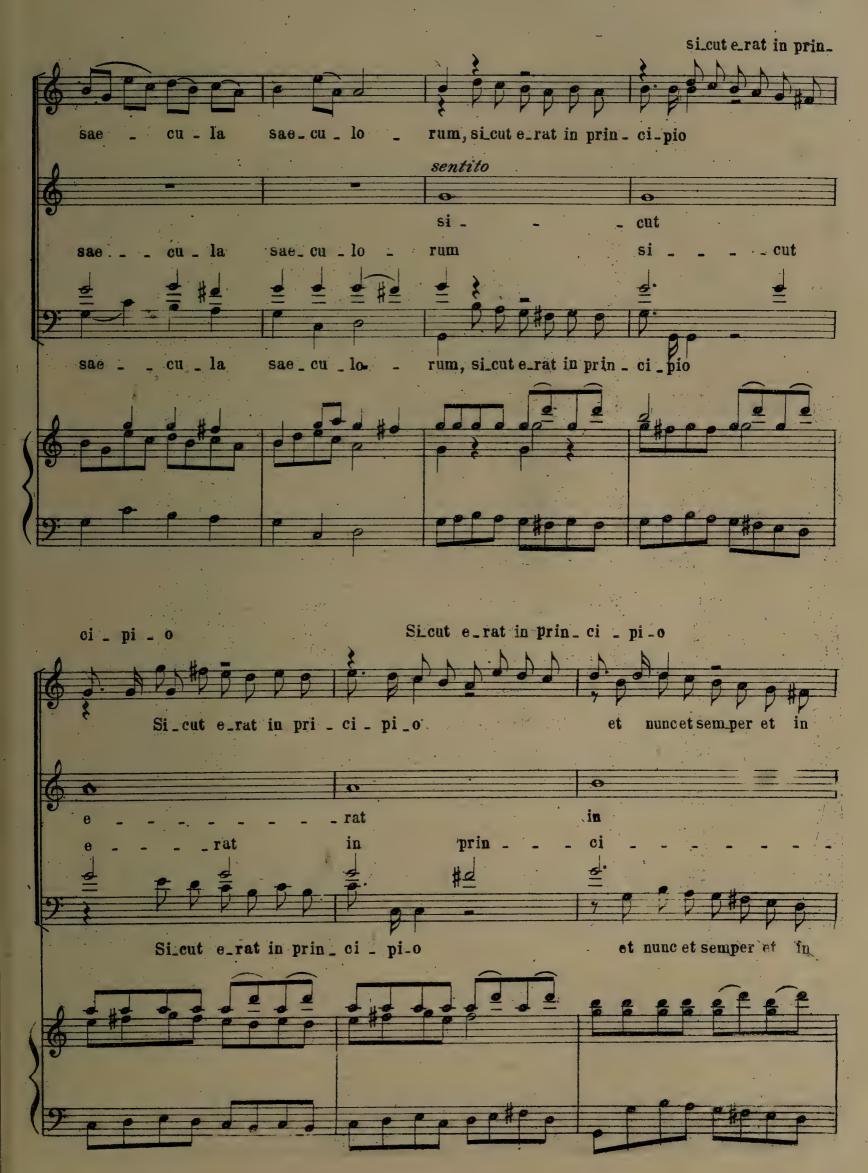


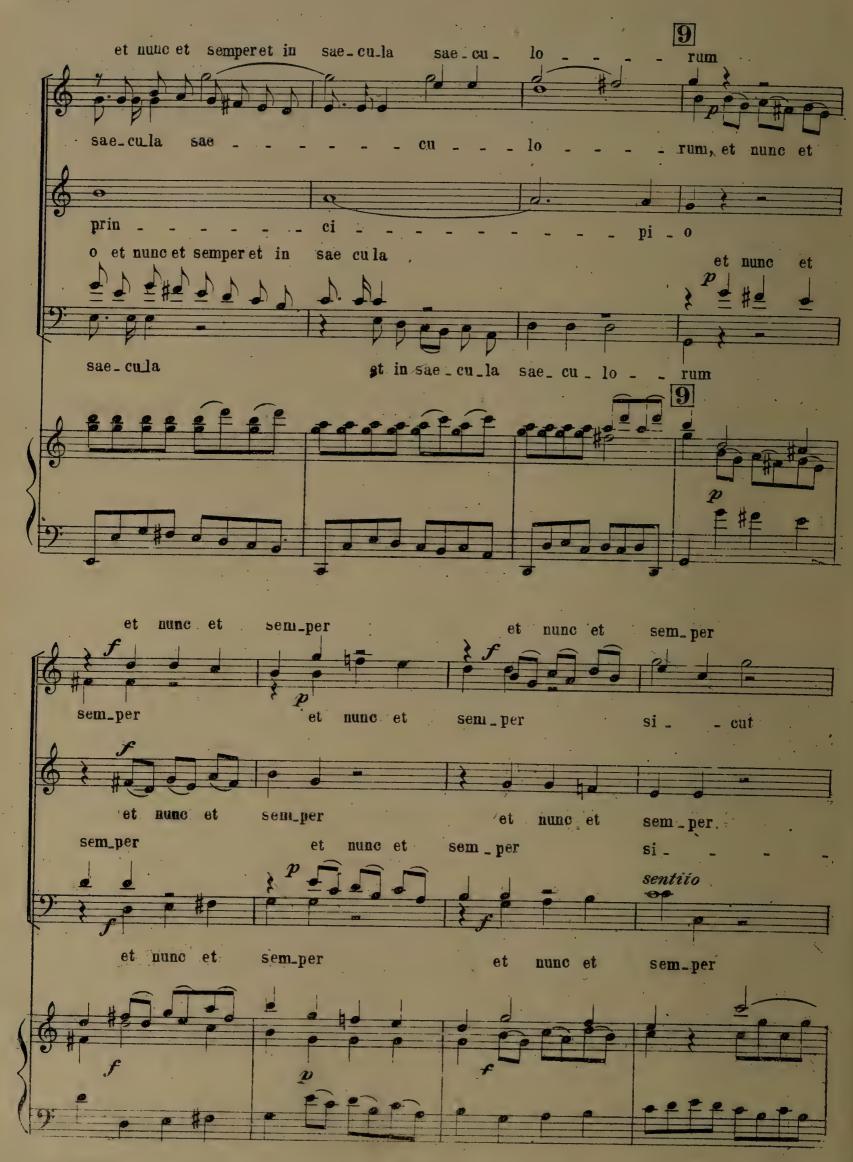
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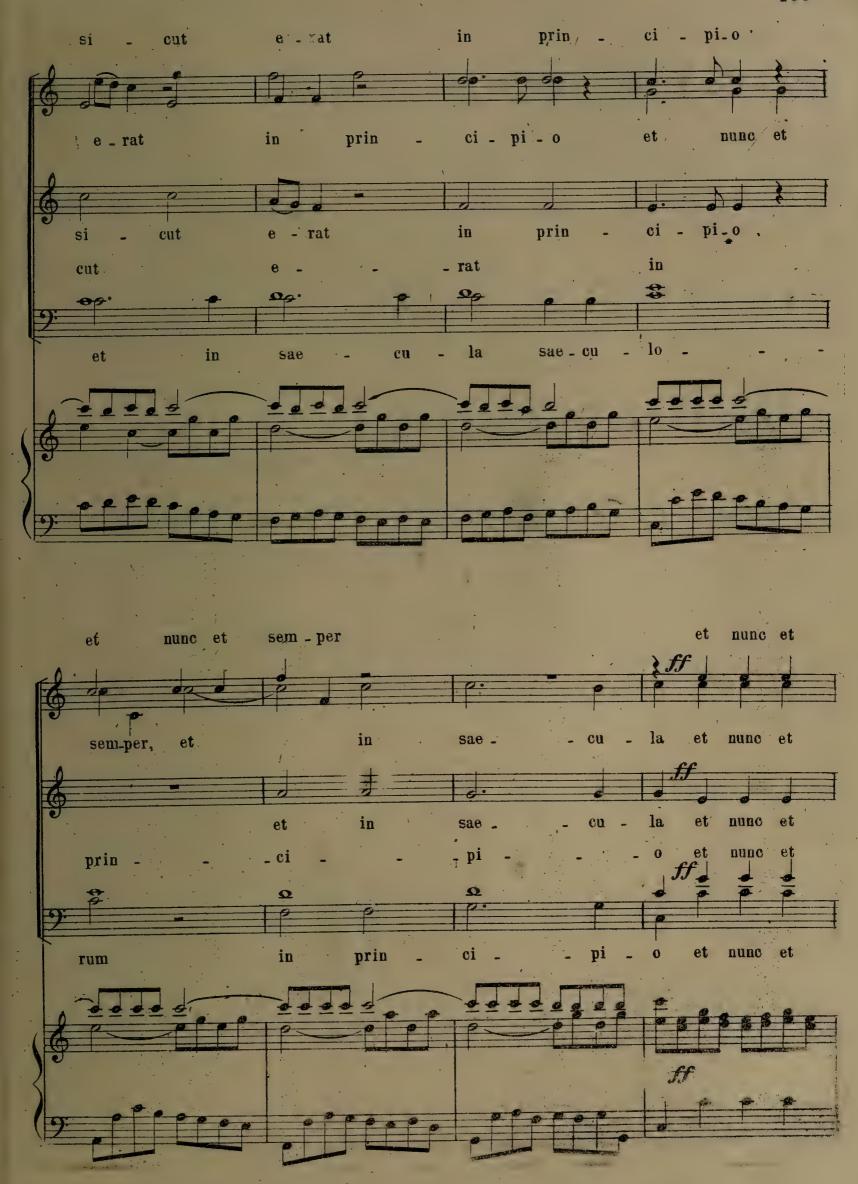


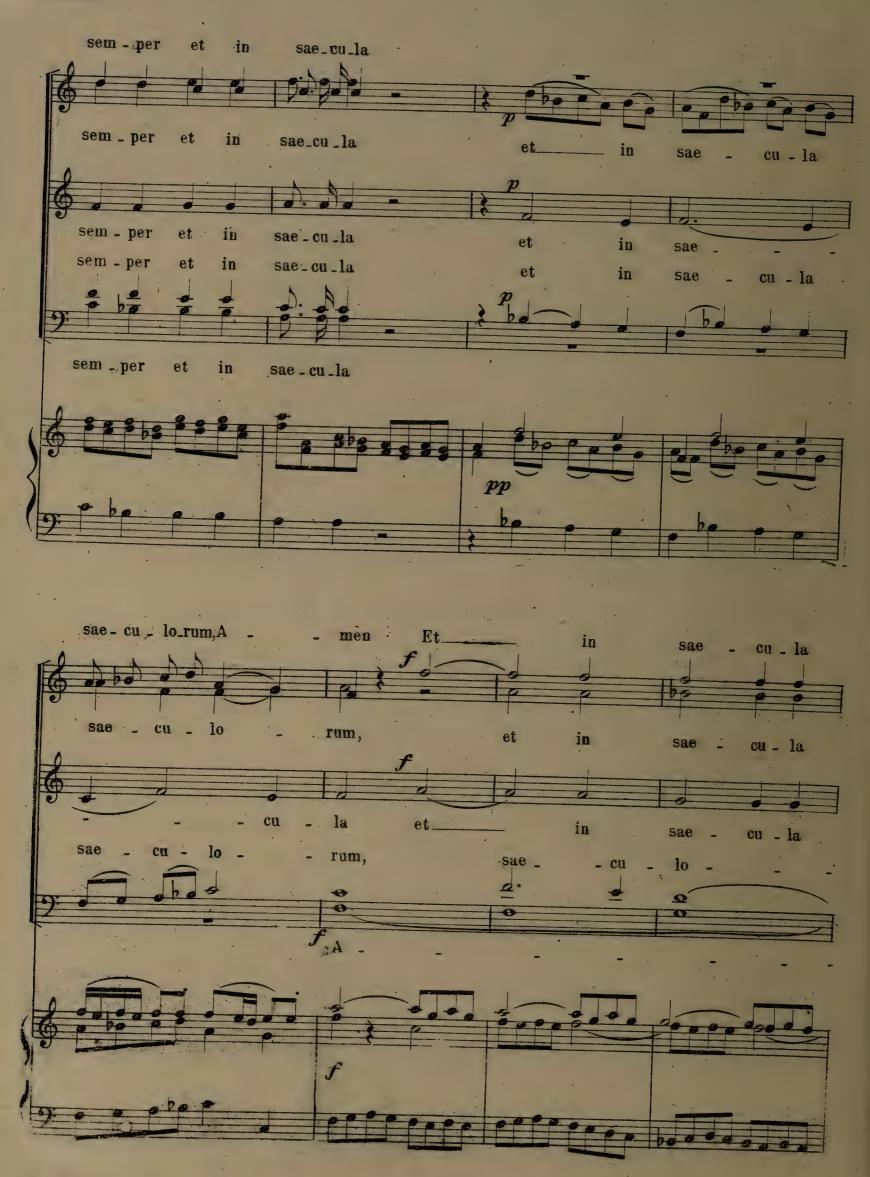
SOPRANO E CORO

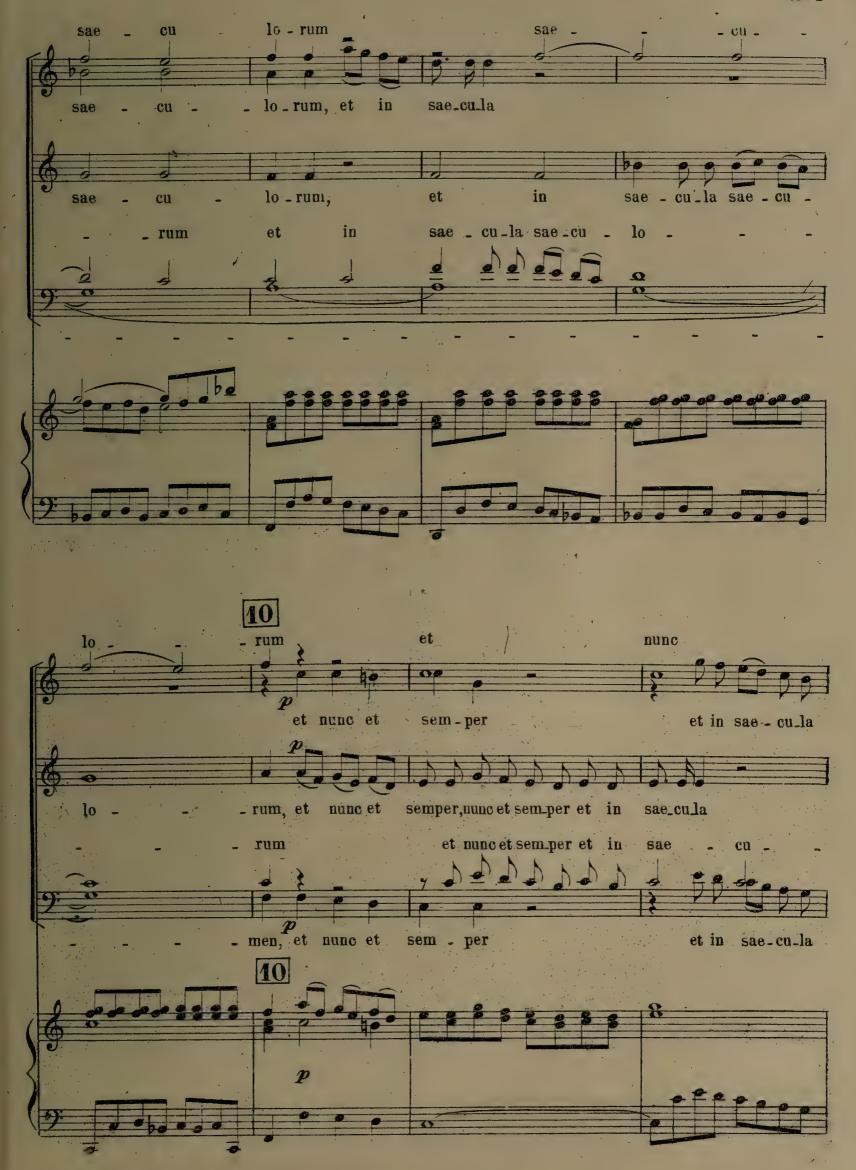


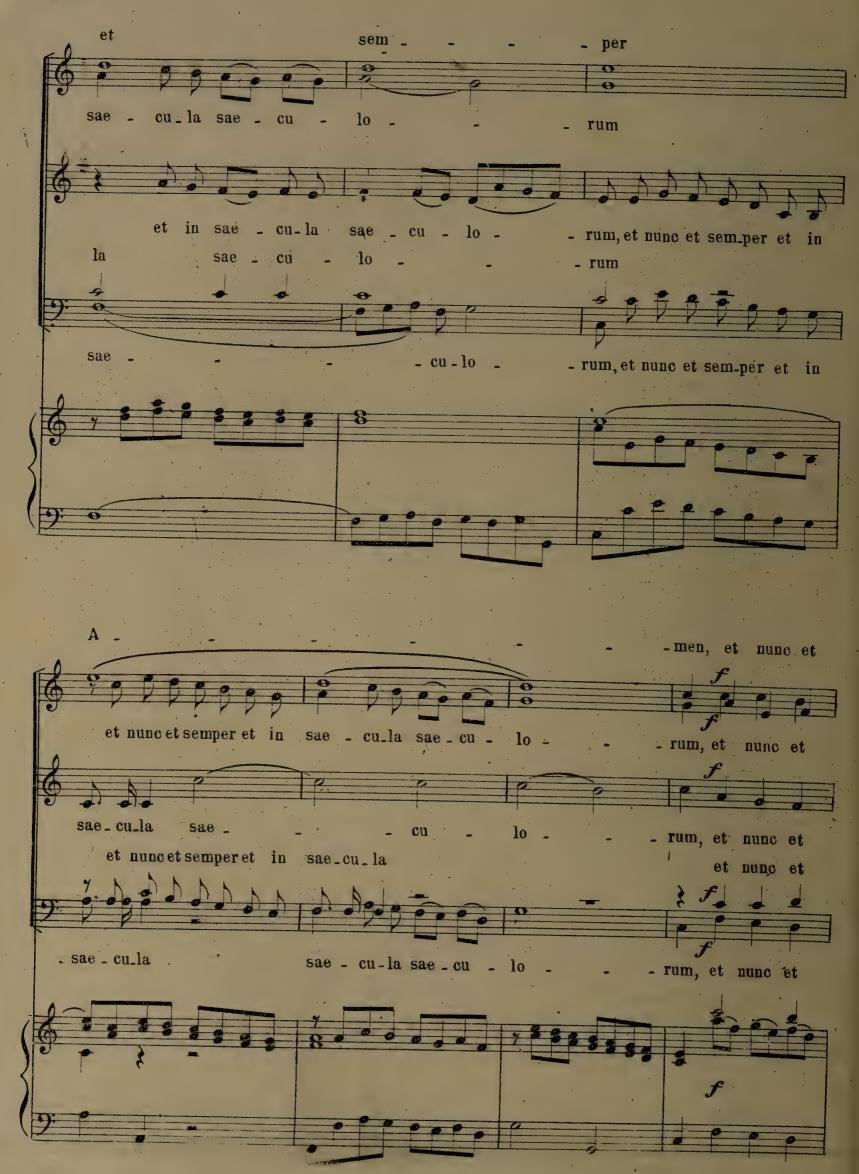


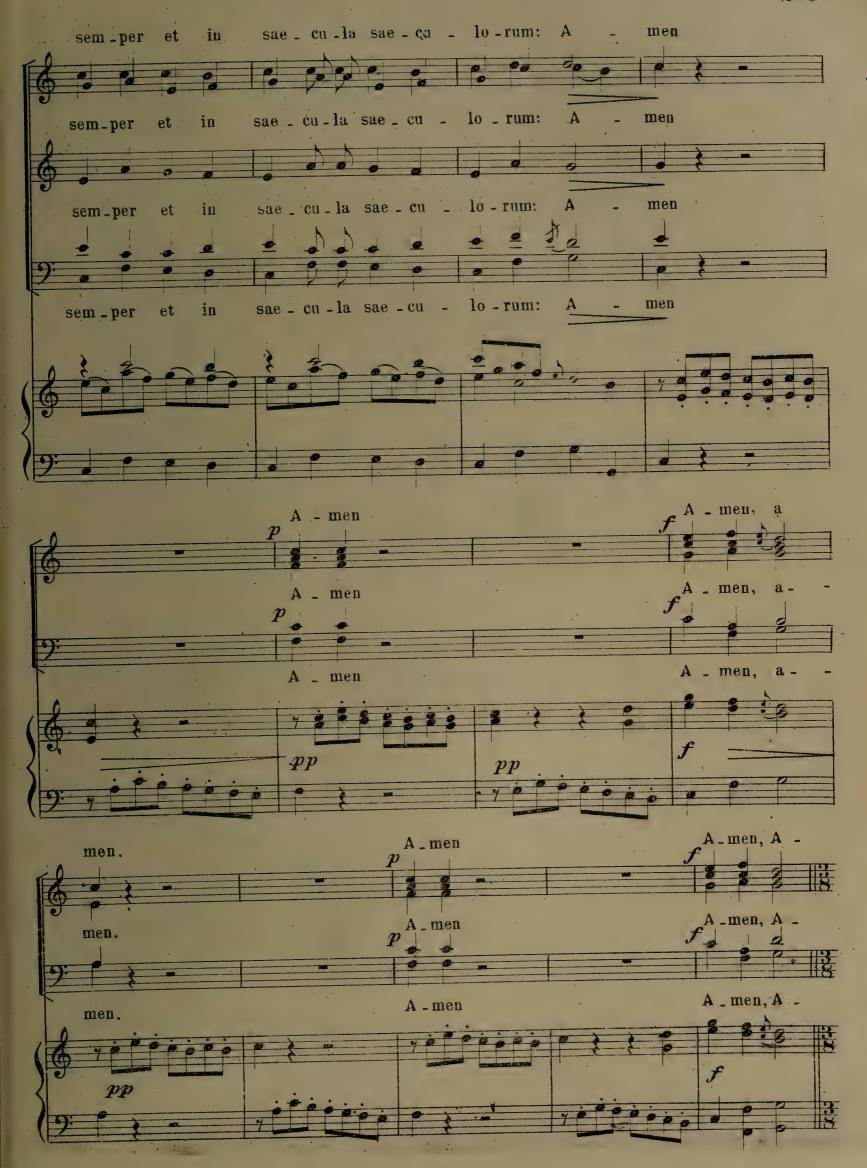


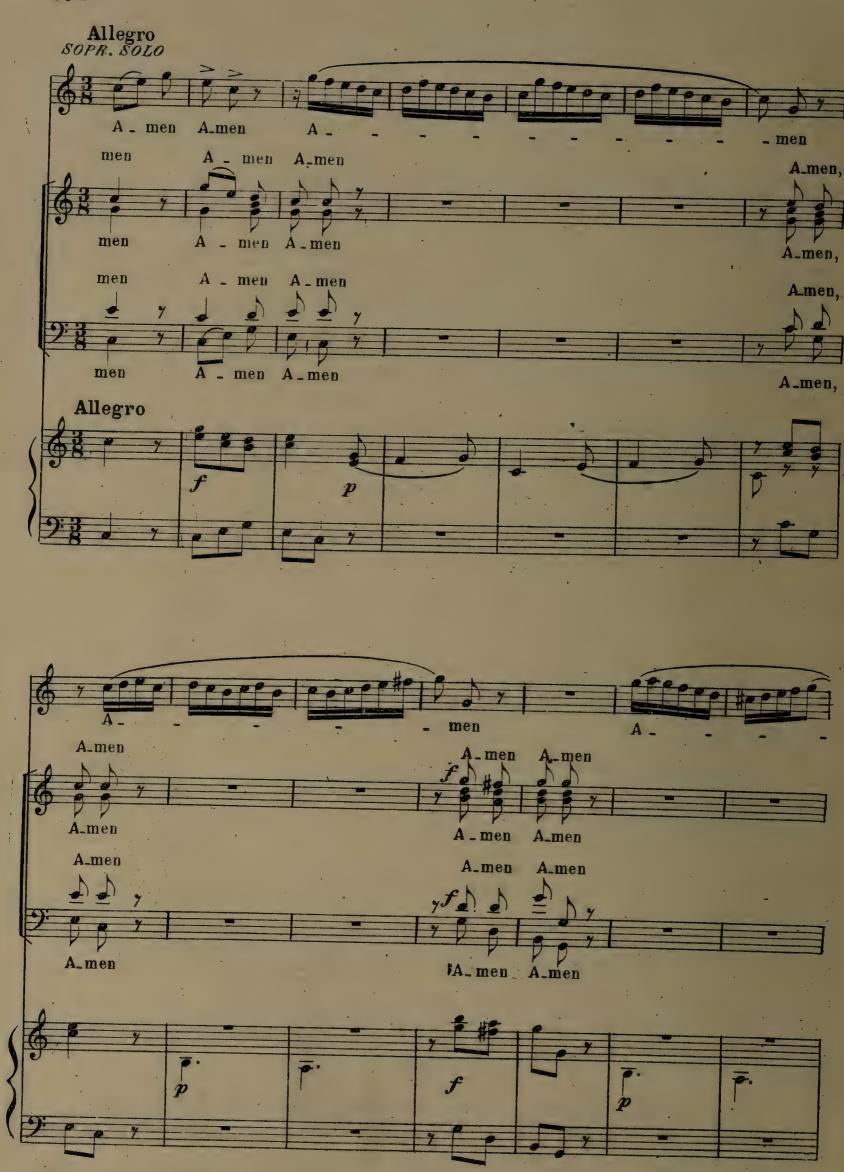


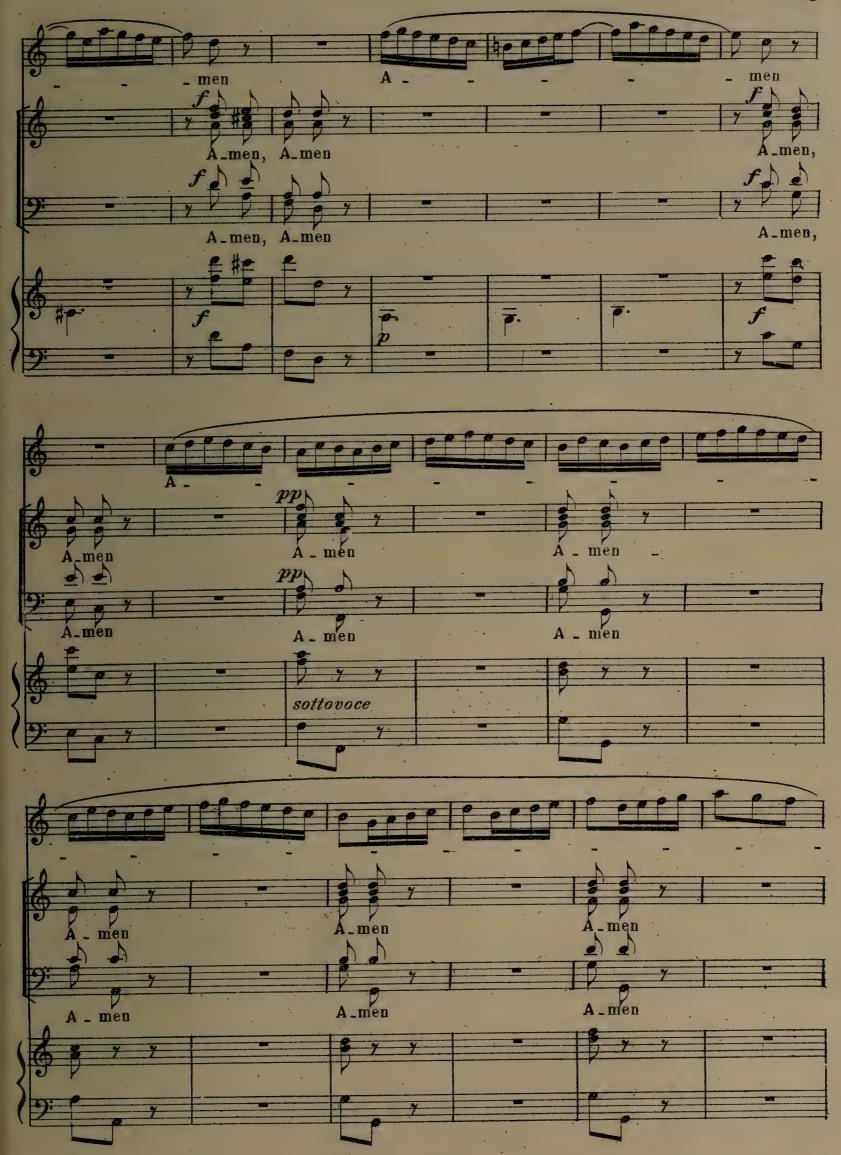


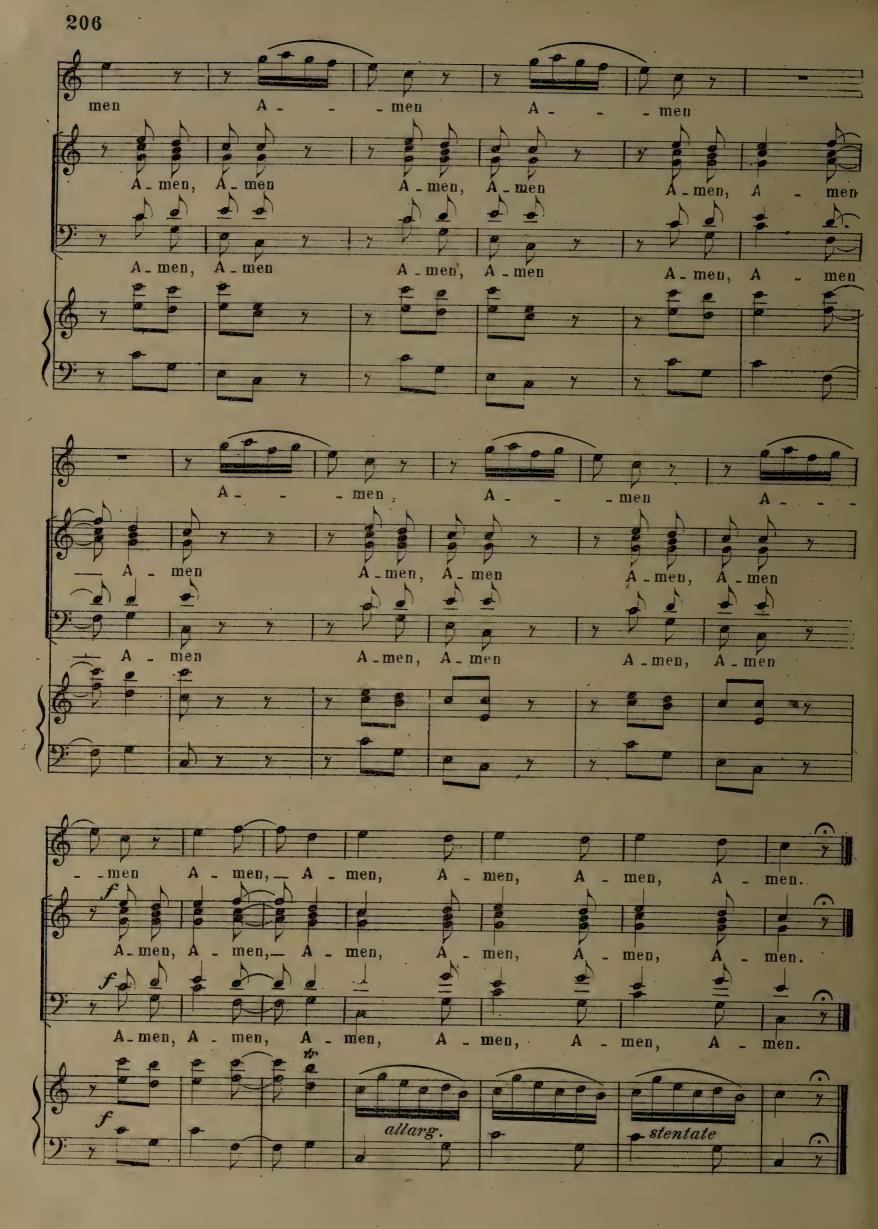








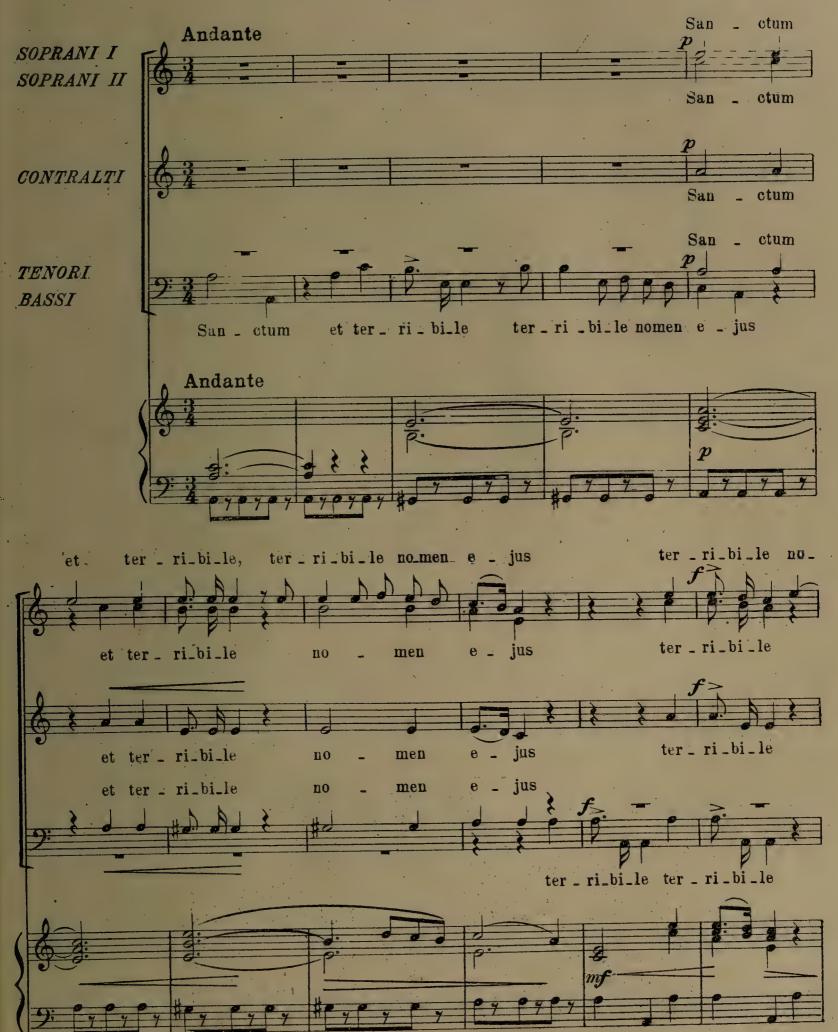


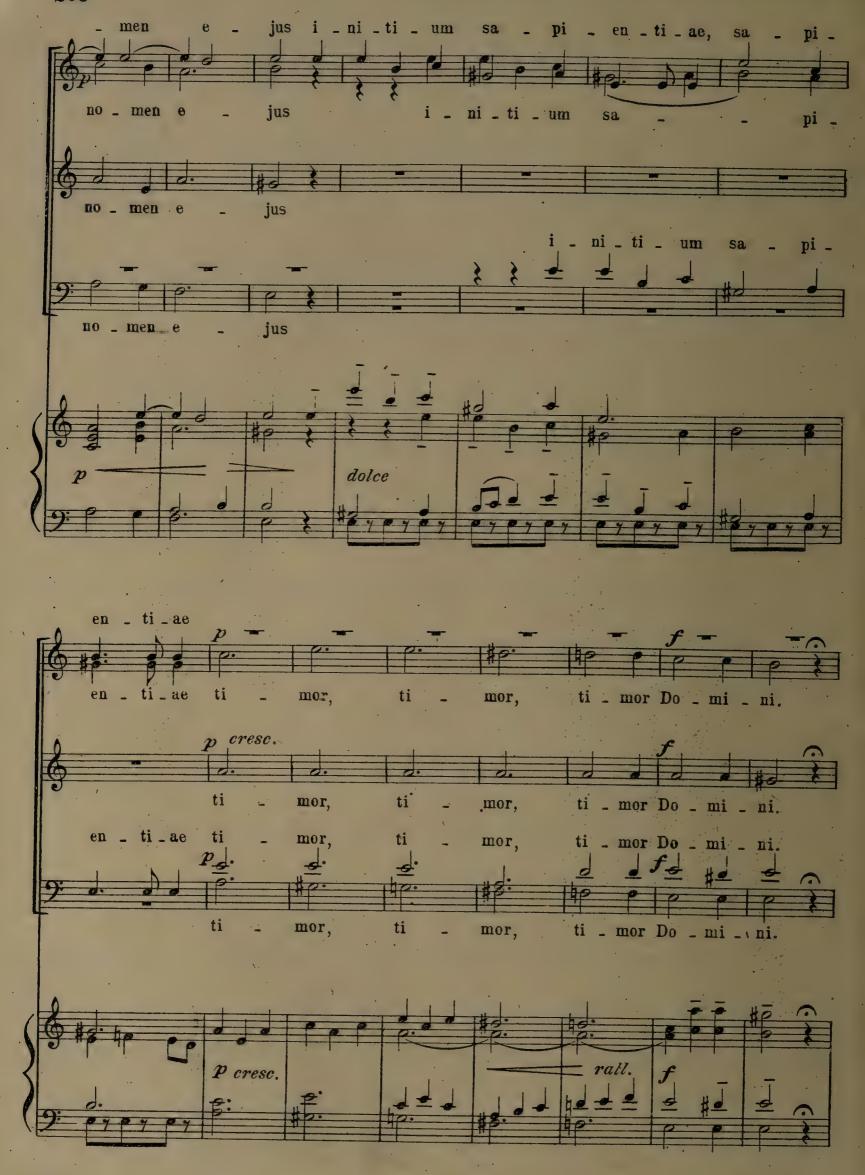


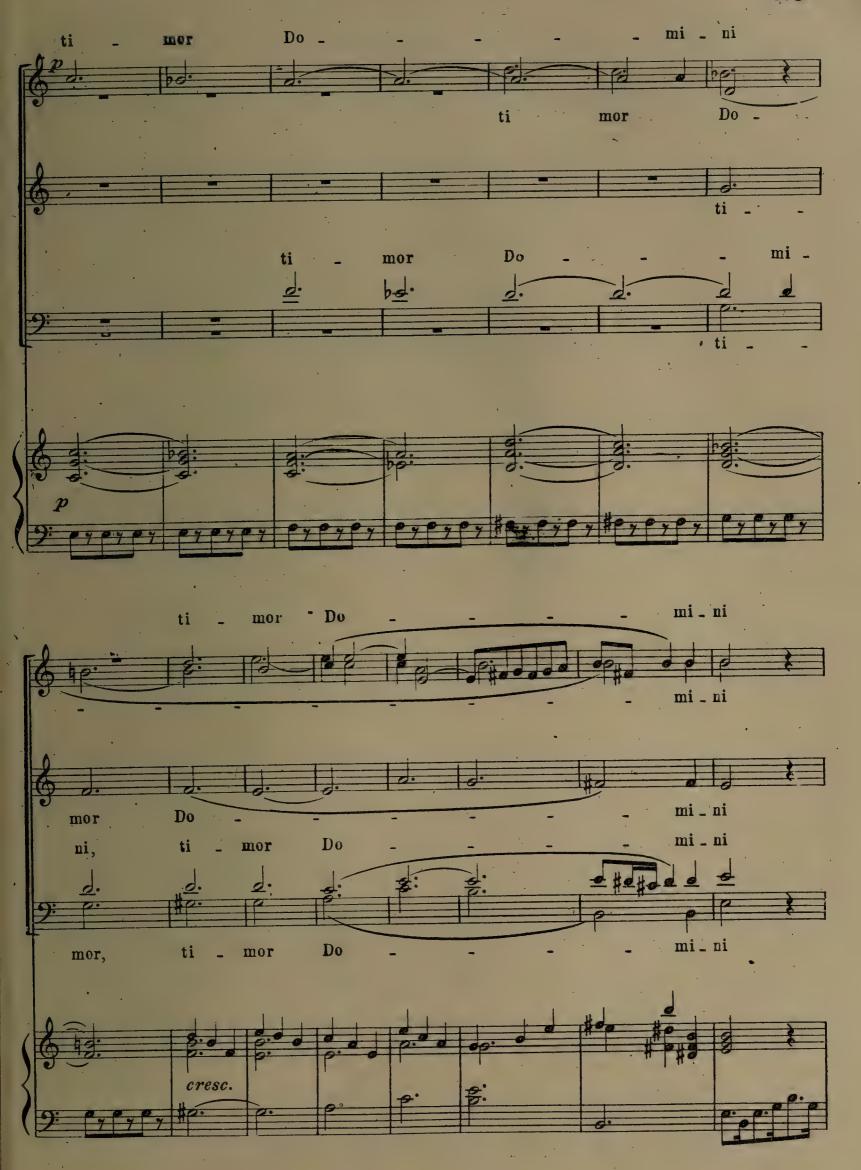
VERSETTO

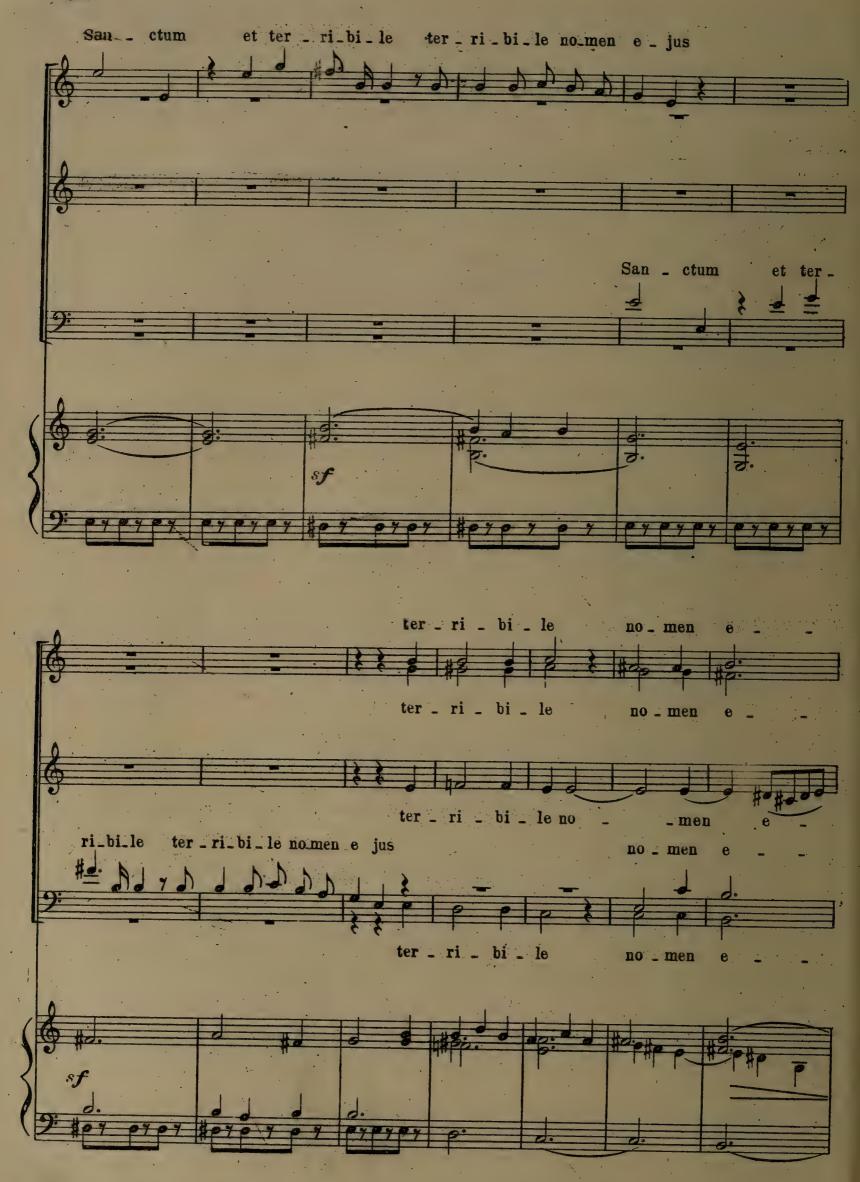
SANCTUM ET TERRIBILE

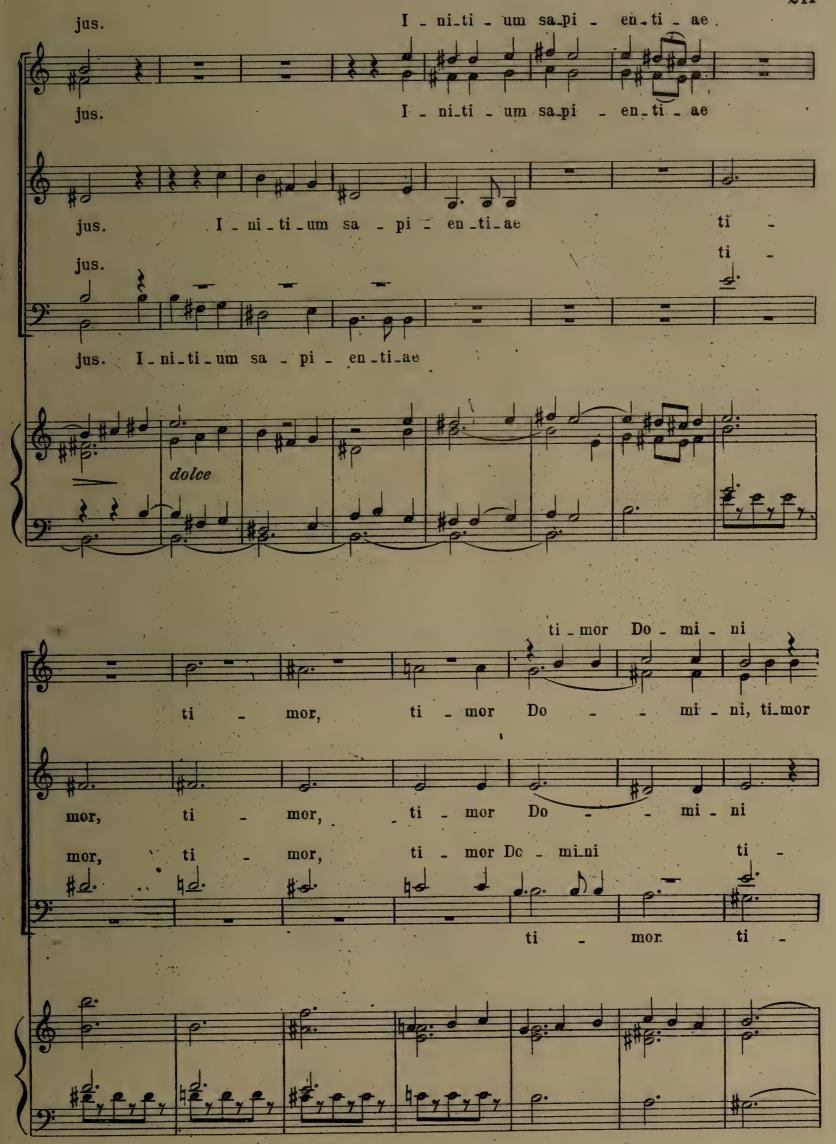
a 5 voci con accomp. di Organo (1733?)

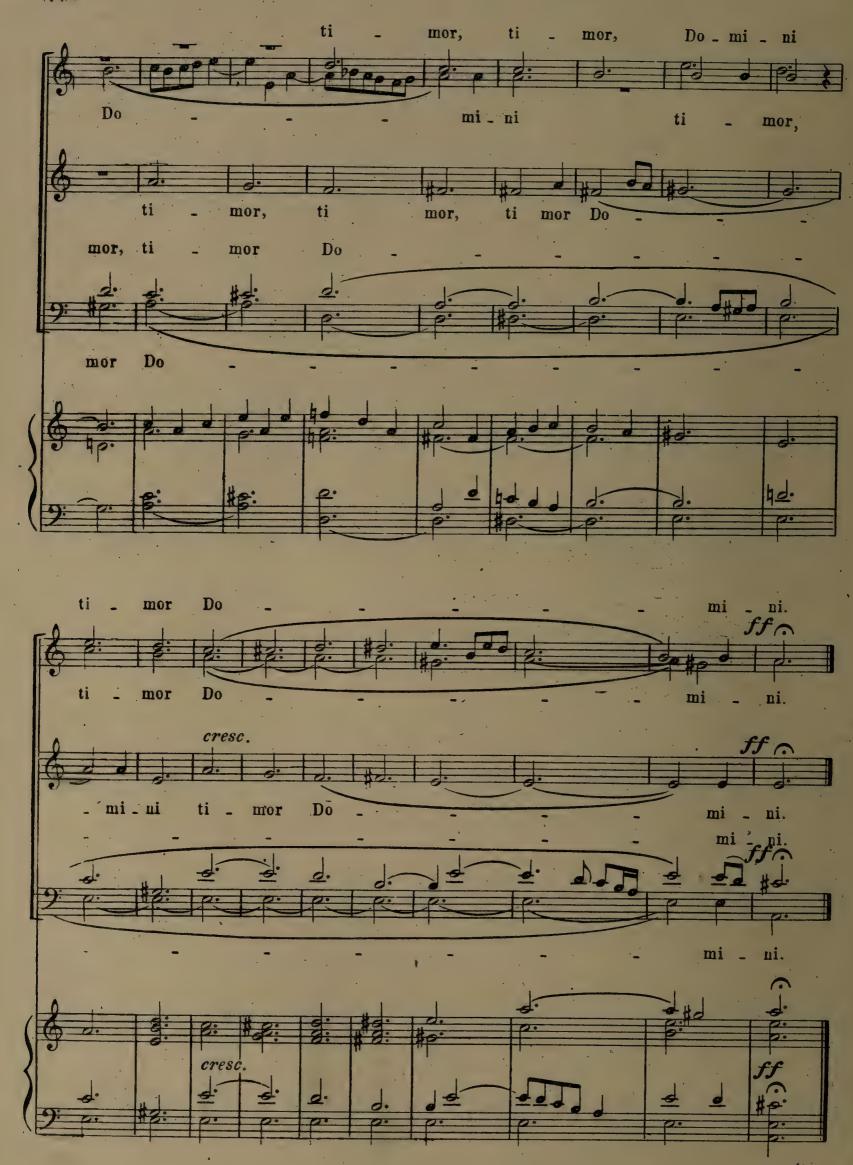






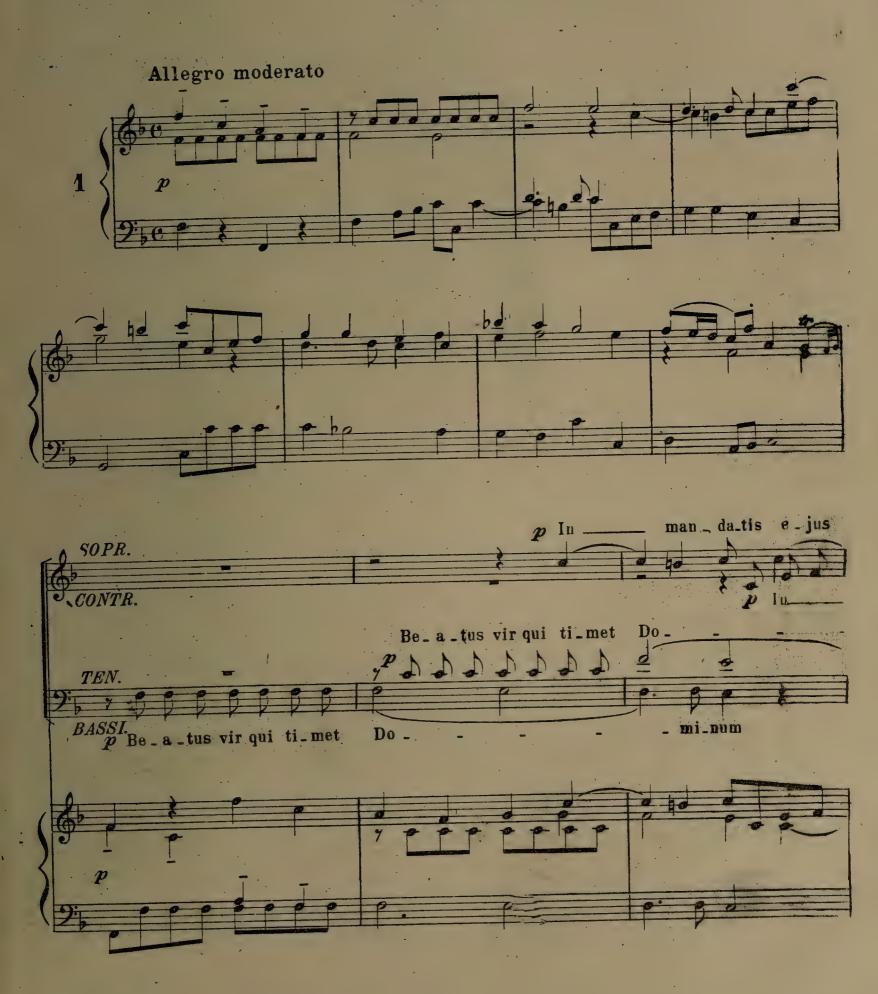


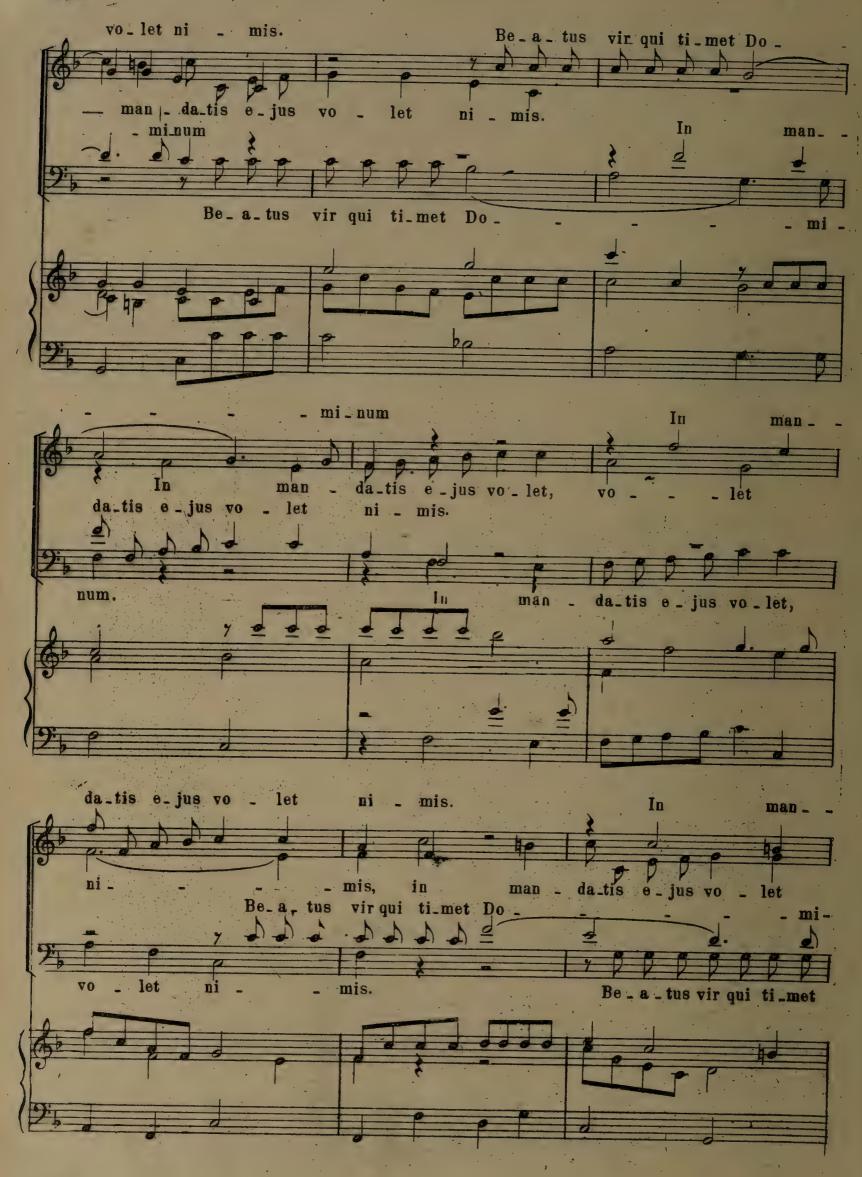


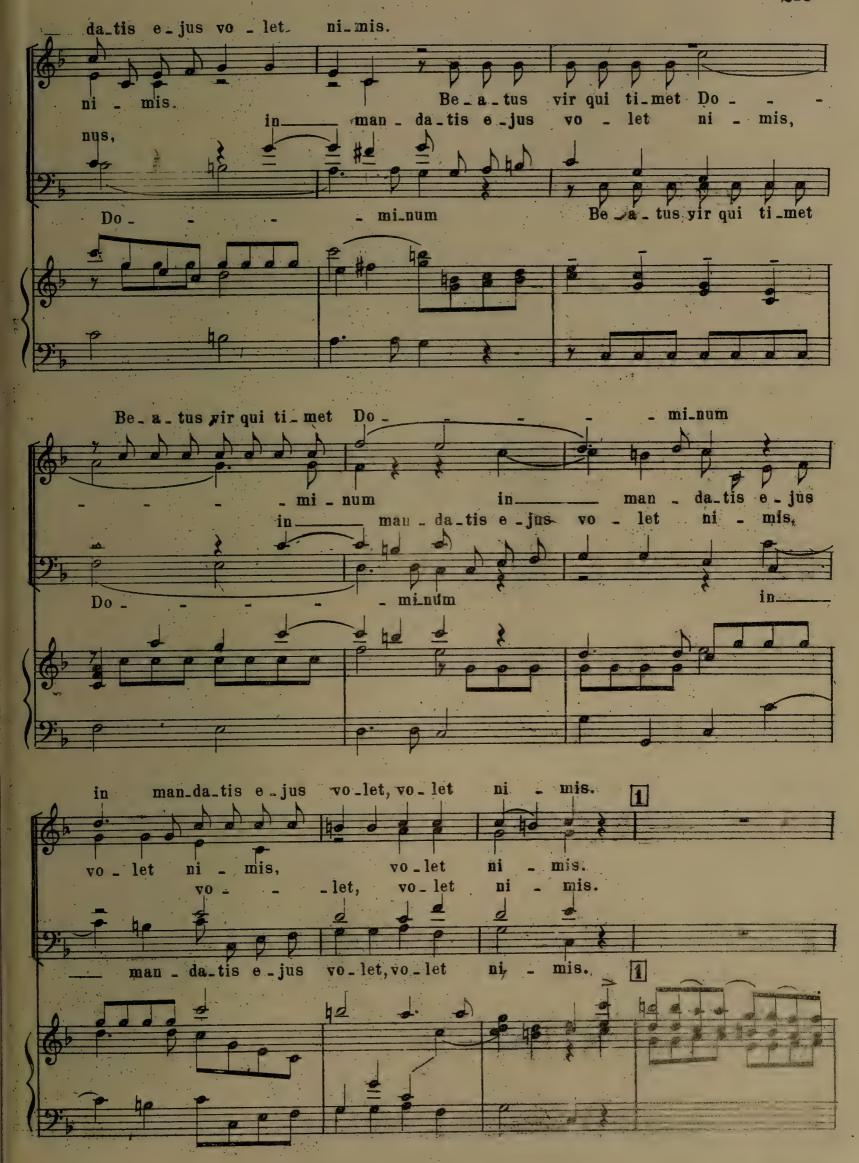


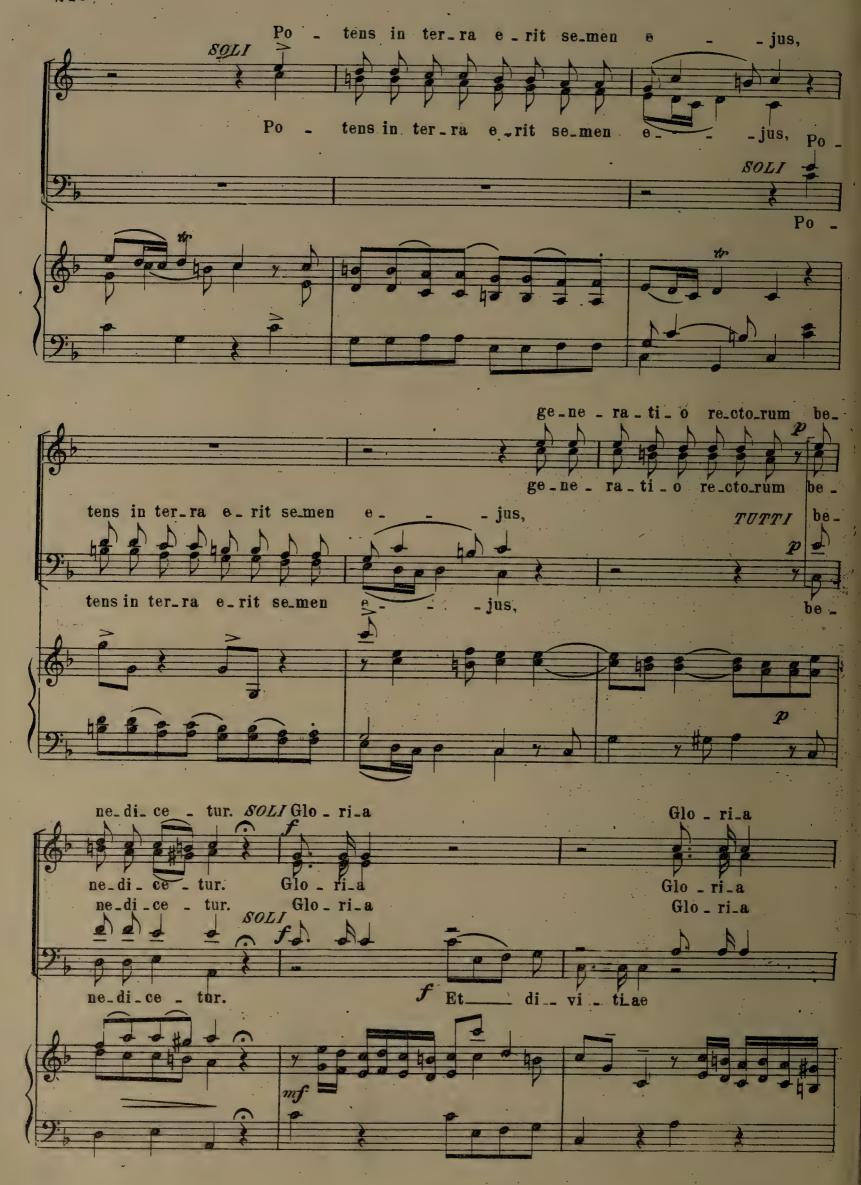
PSALMUS CXI.

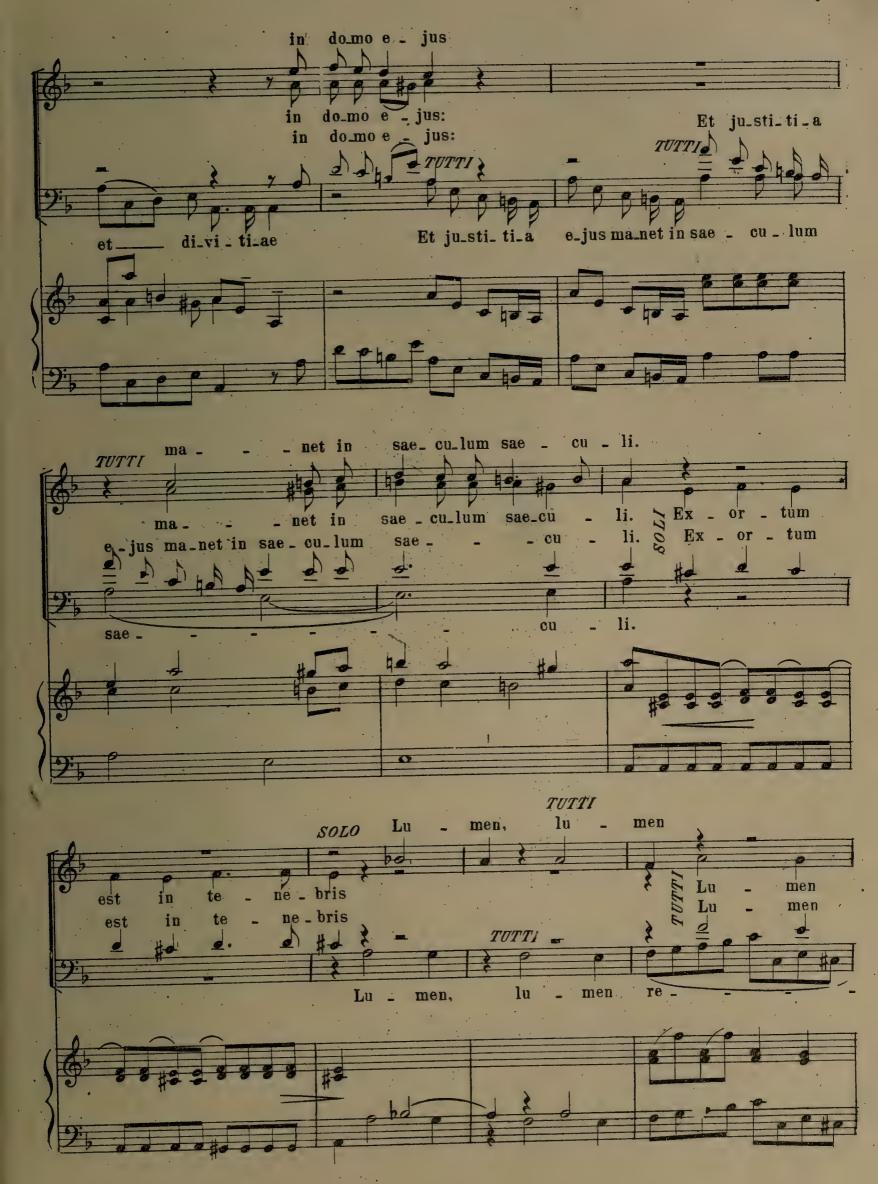
per coro a 4 voci, orchestra d'archi e organo (1734?)

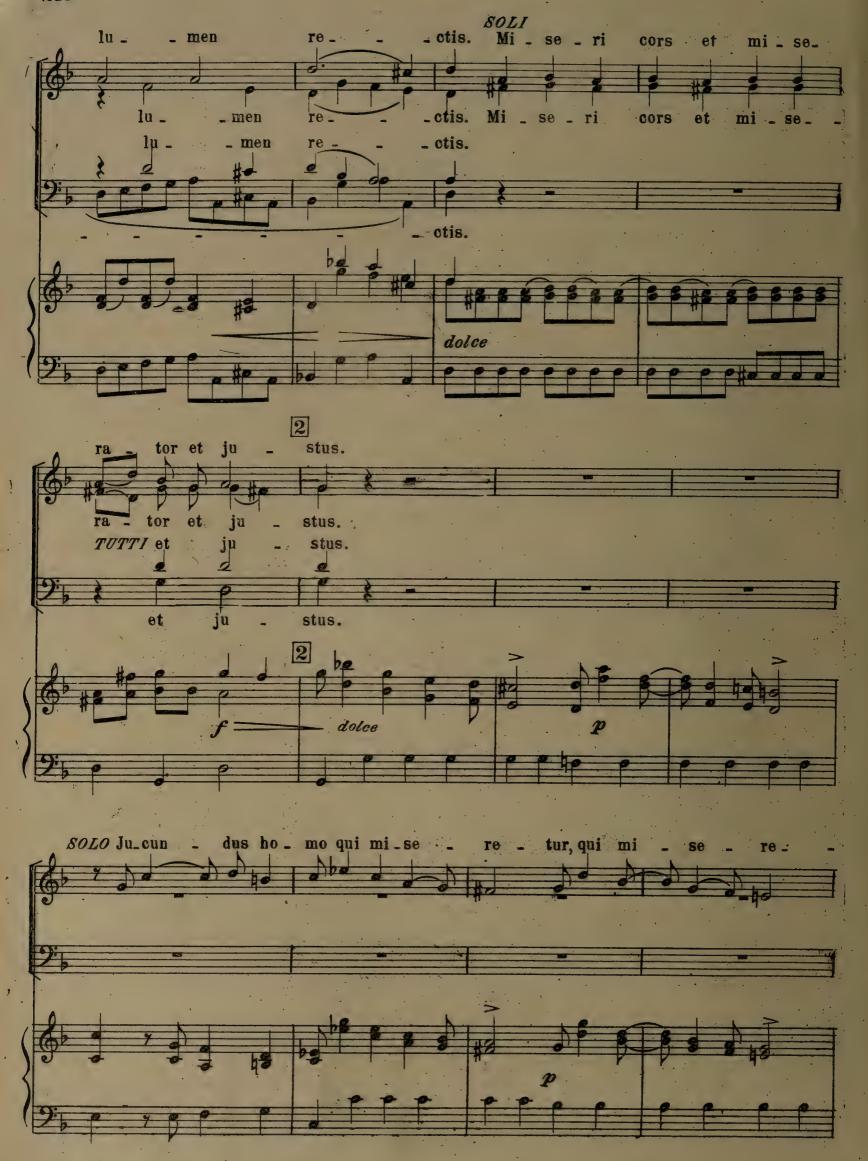


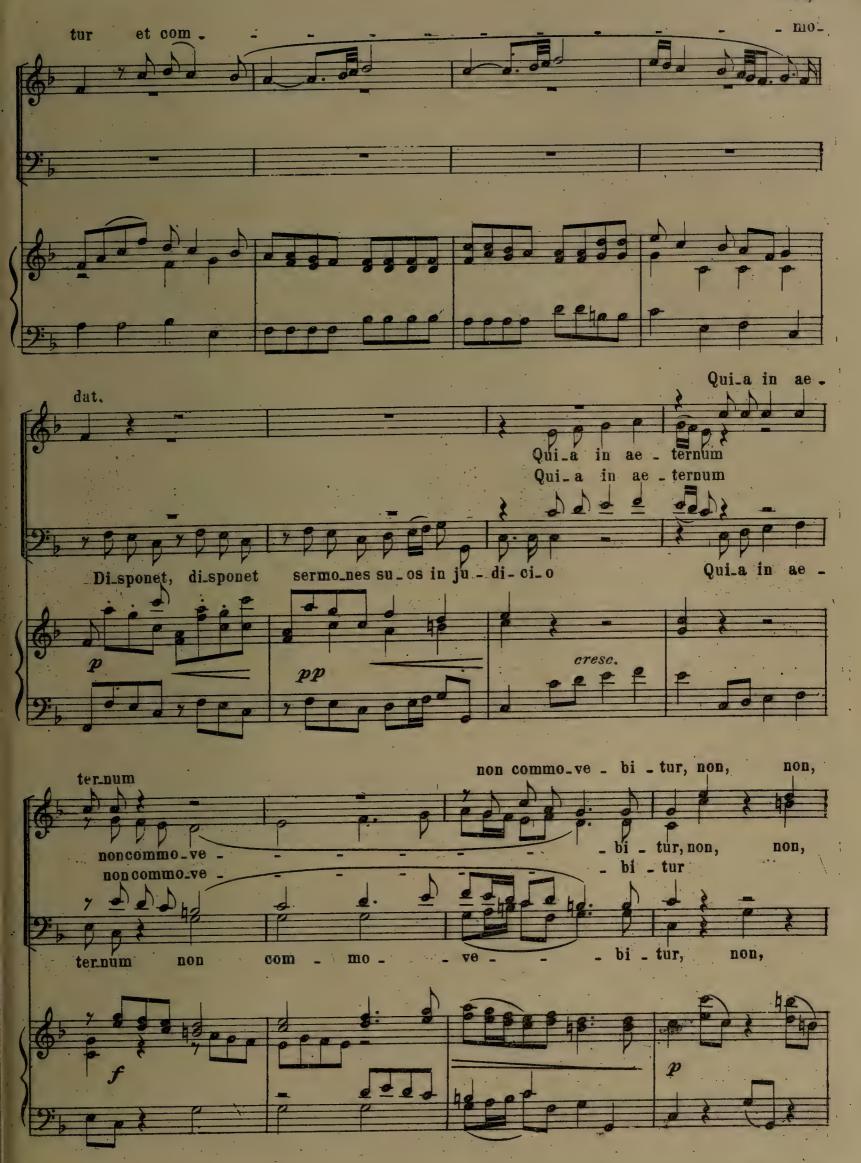


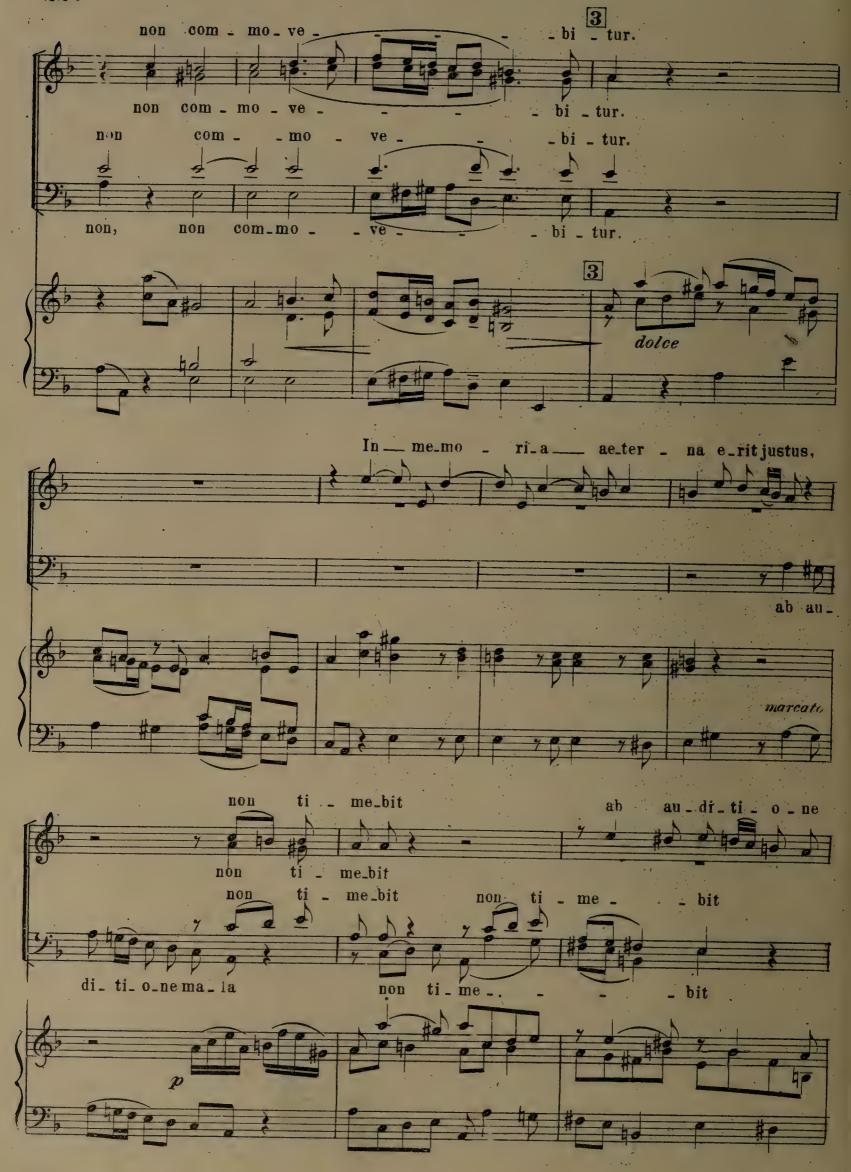


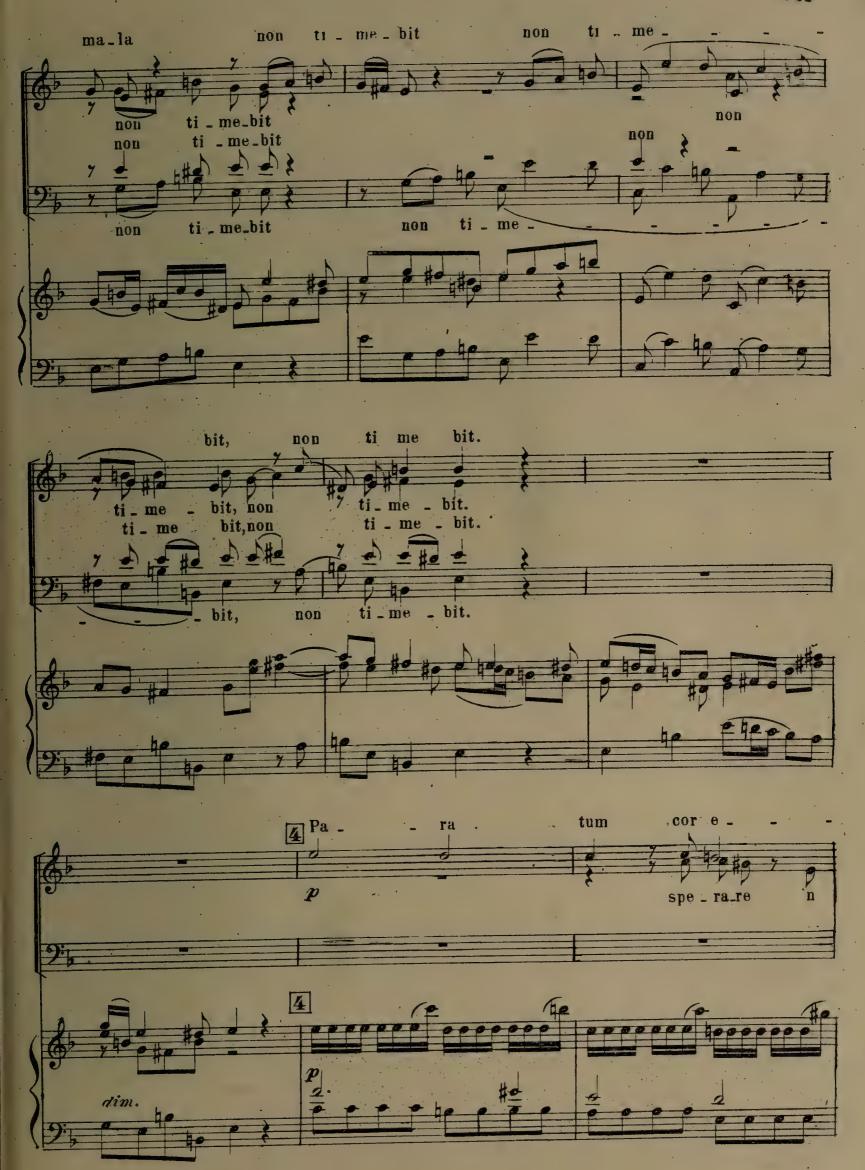


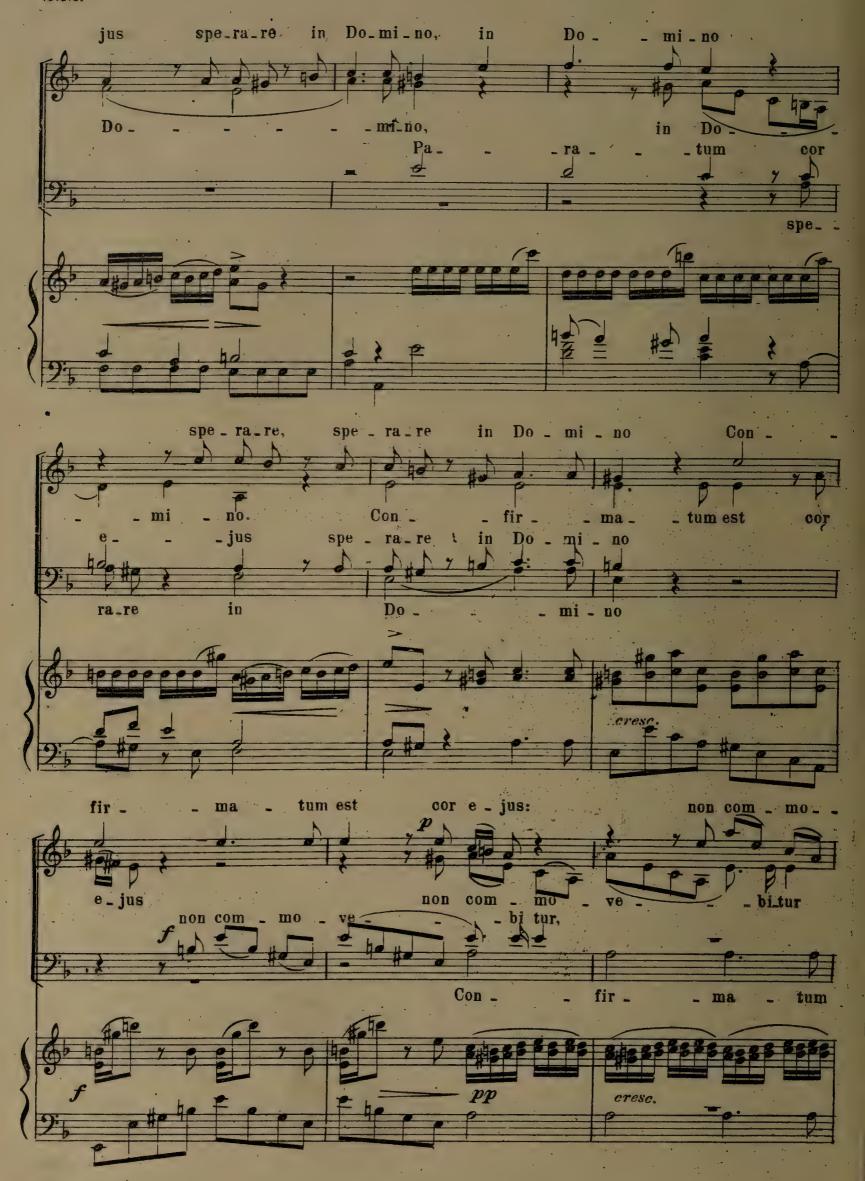


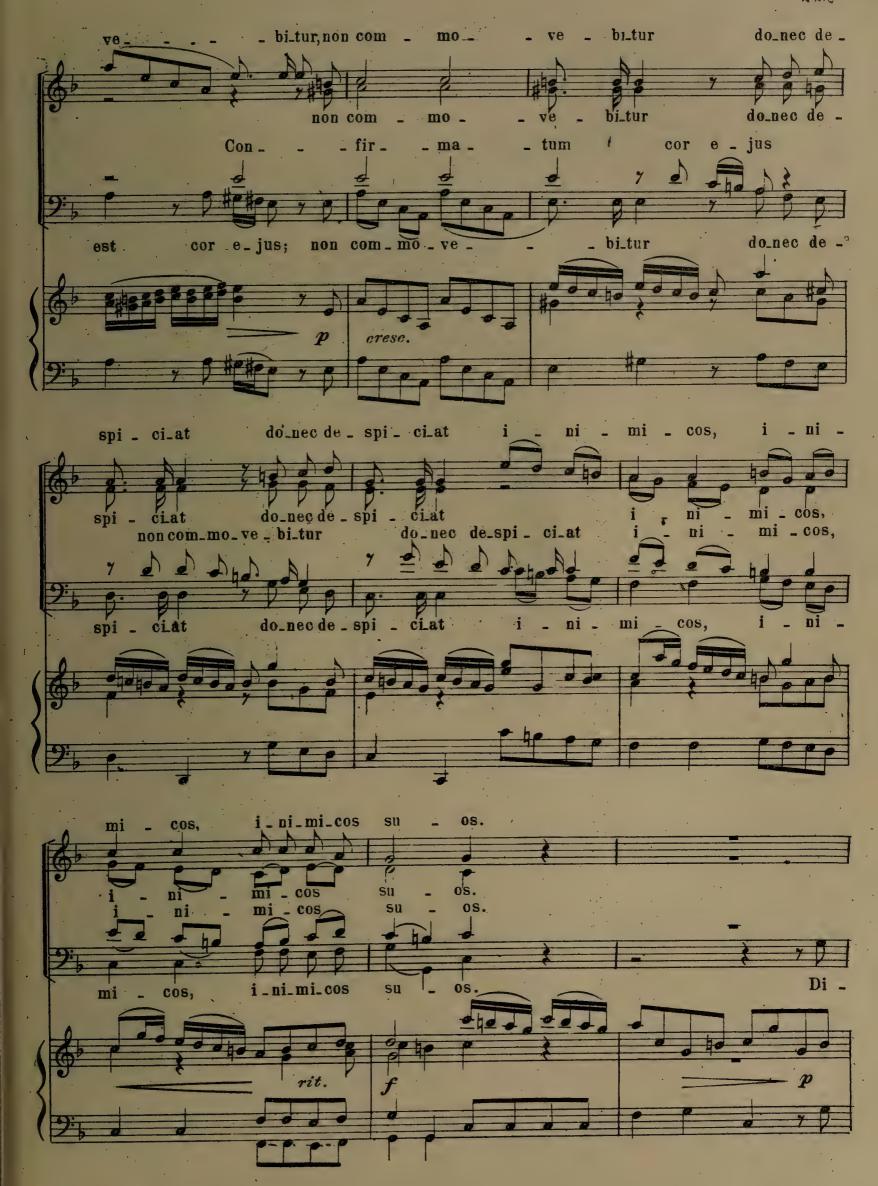


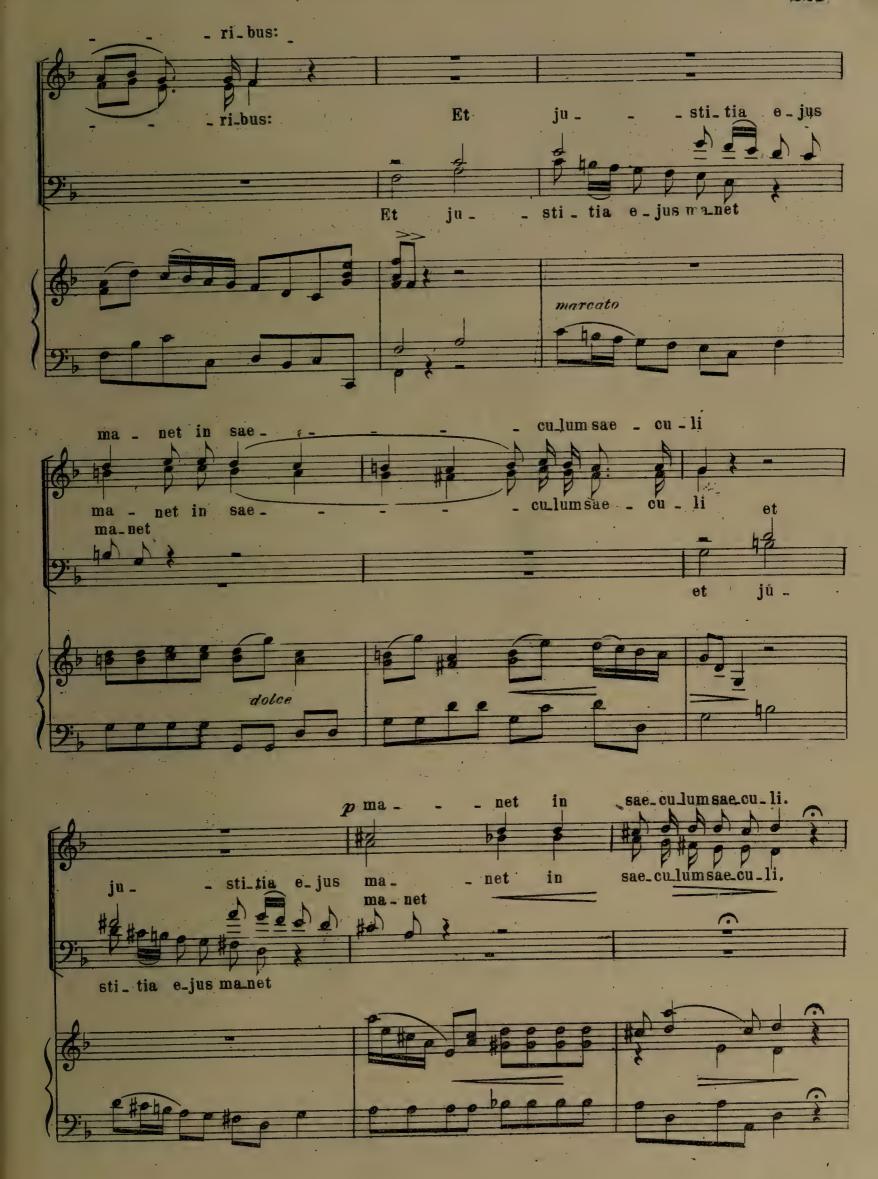


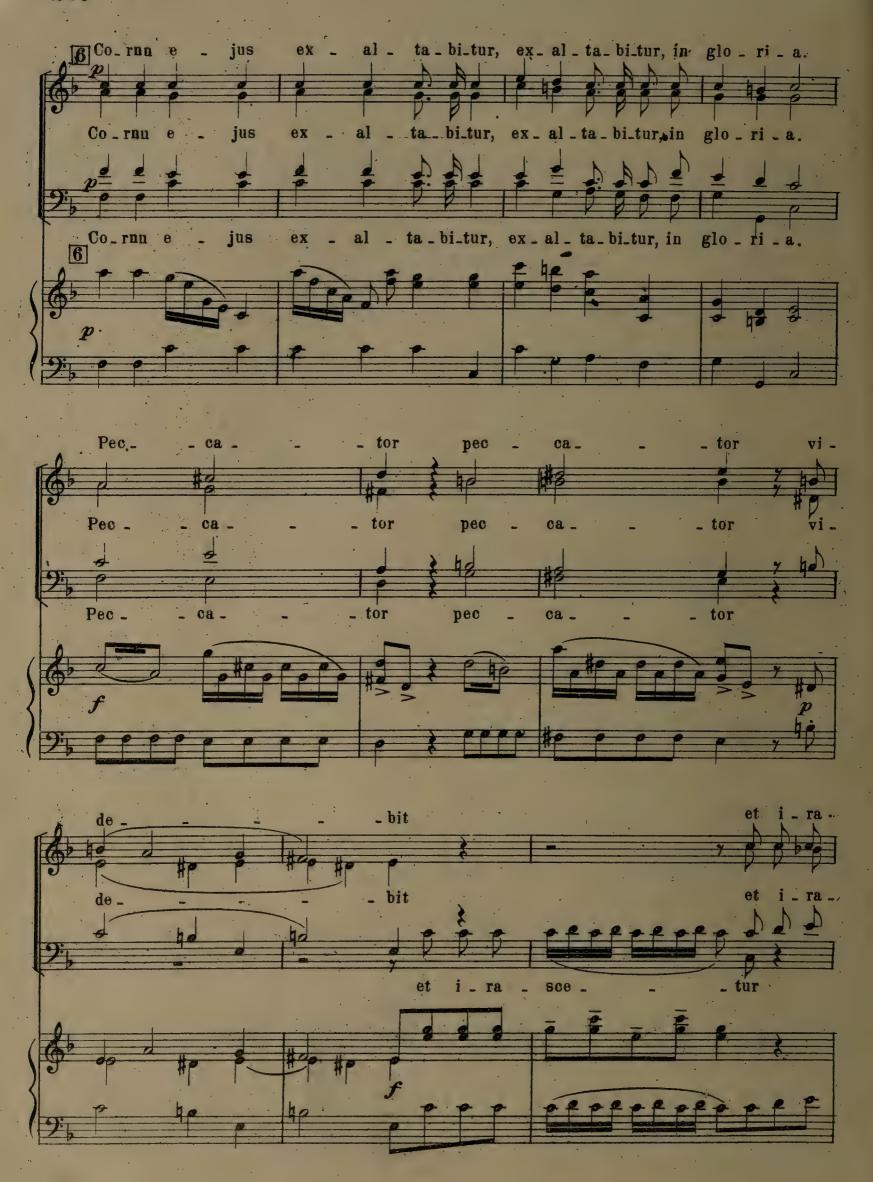


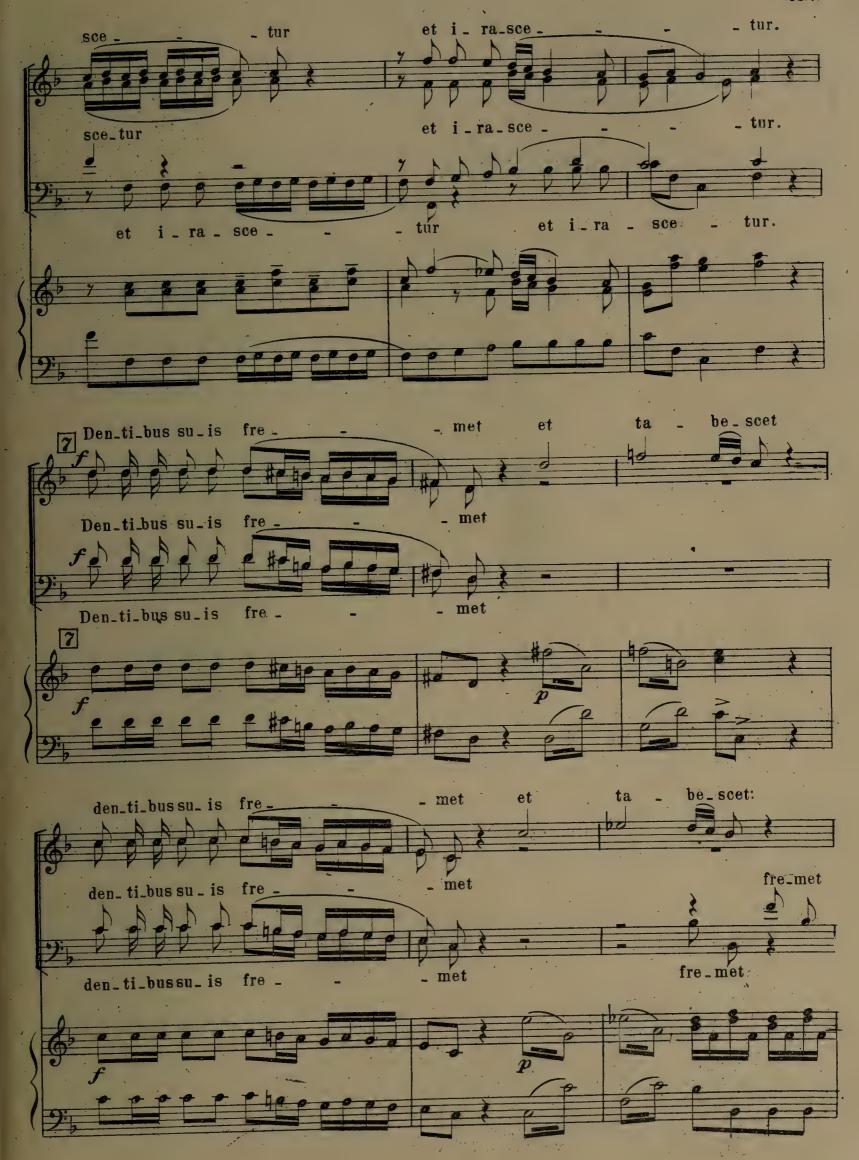


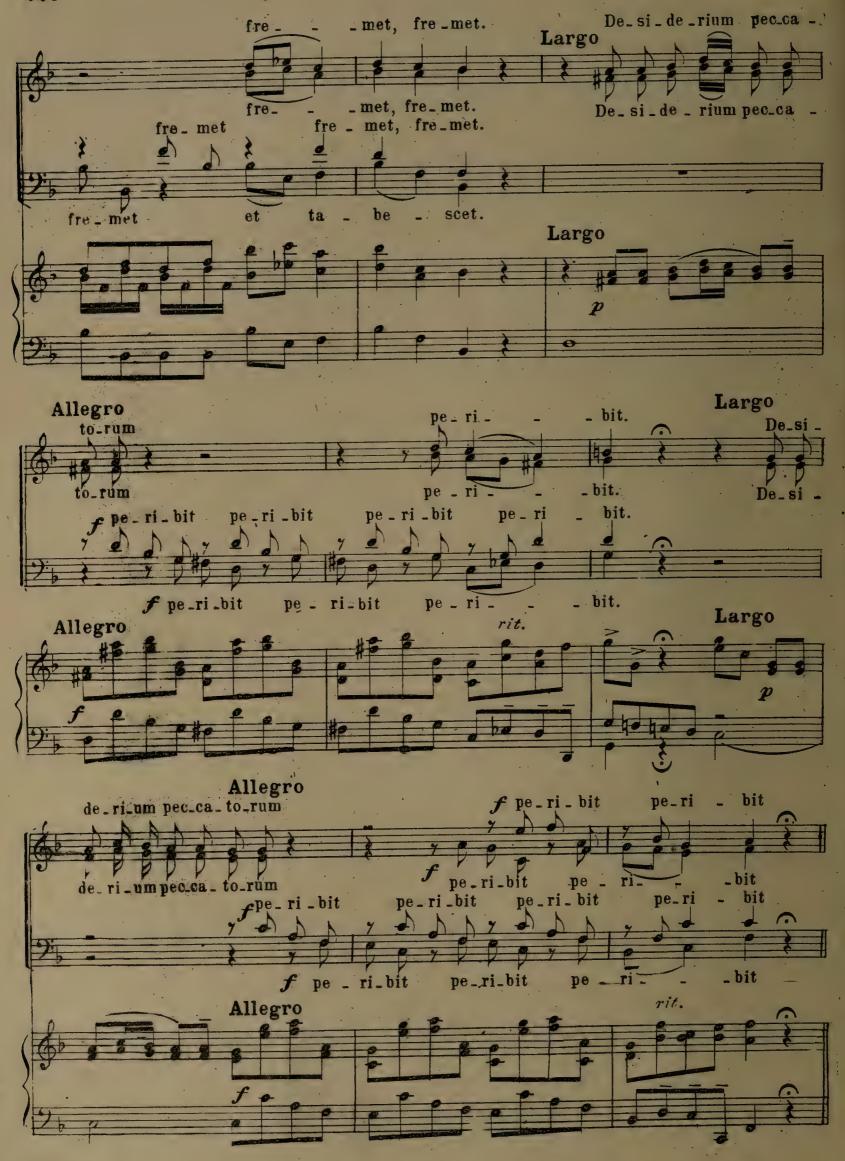




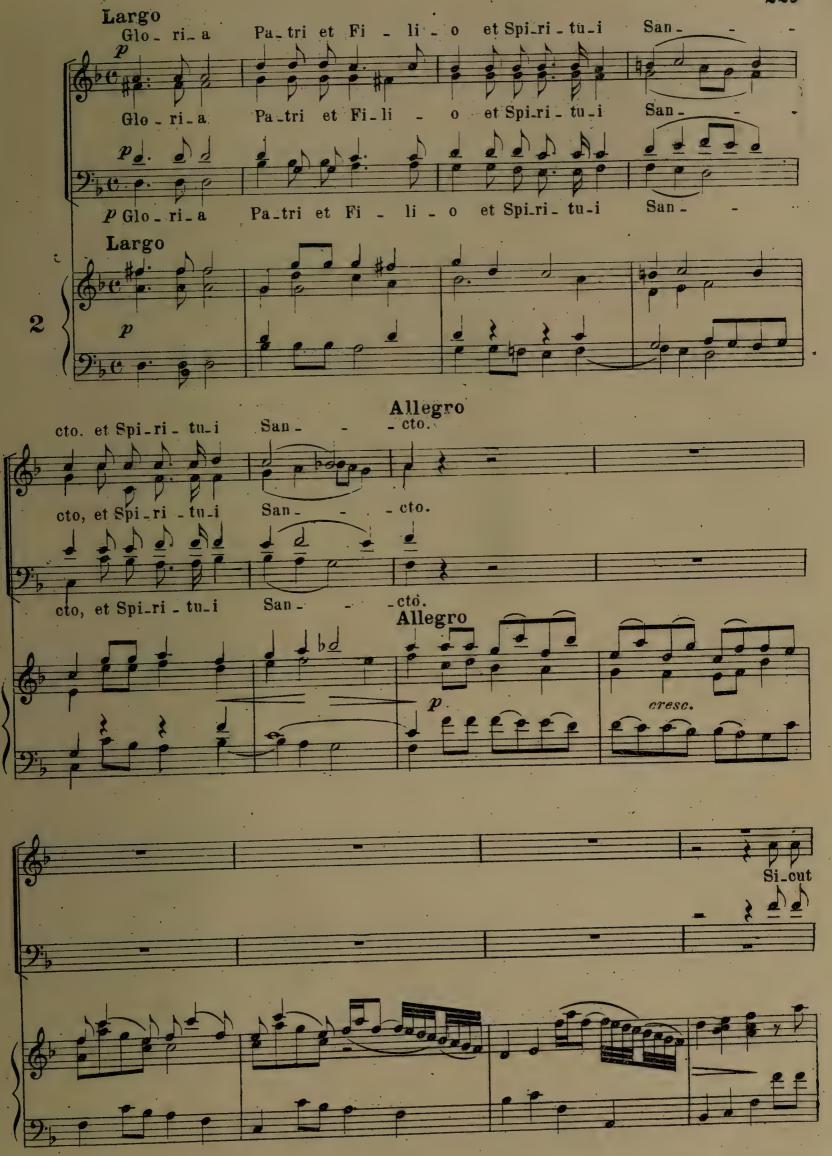


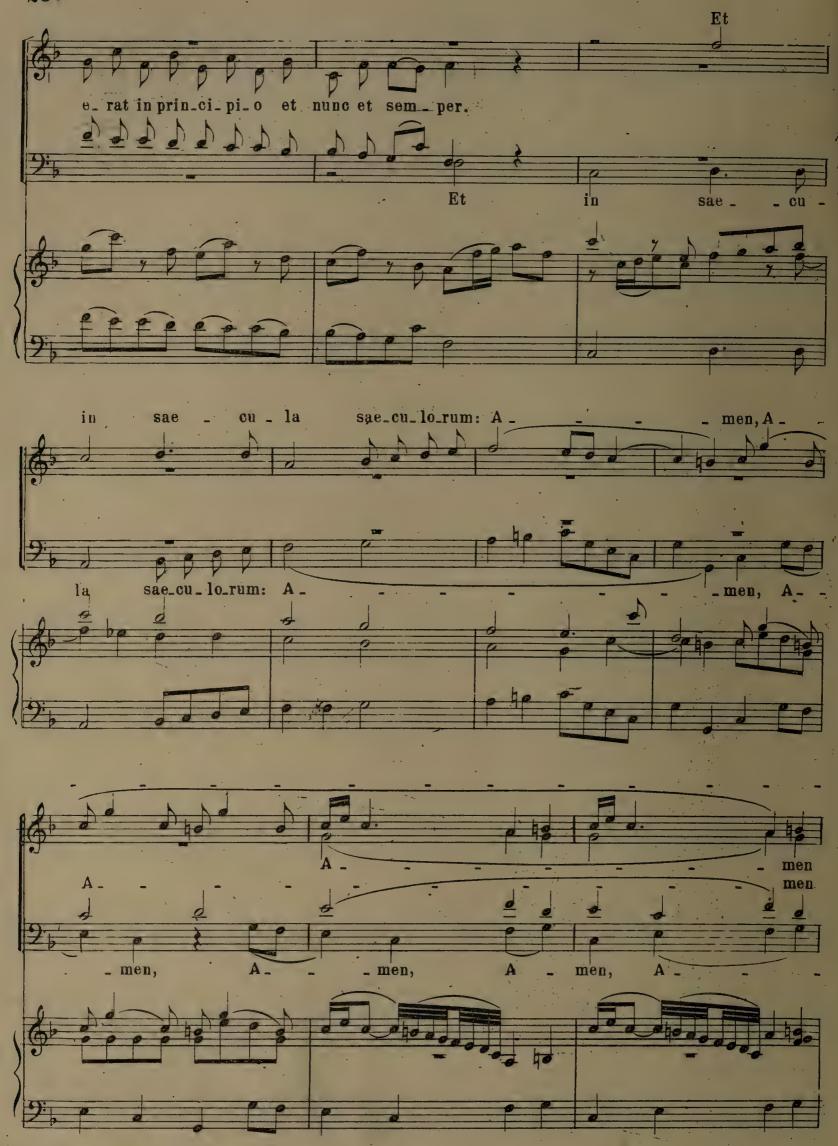


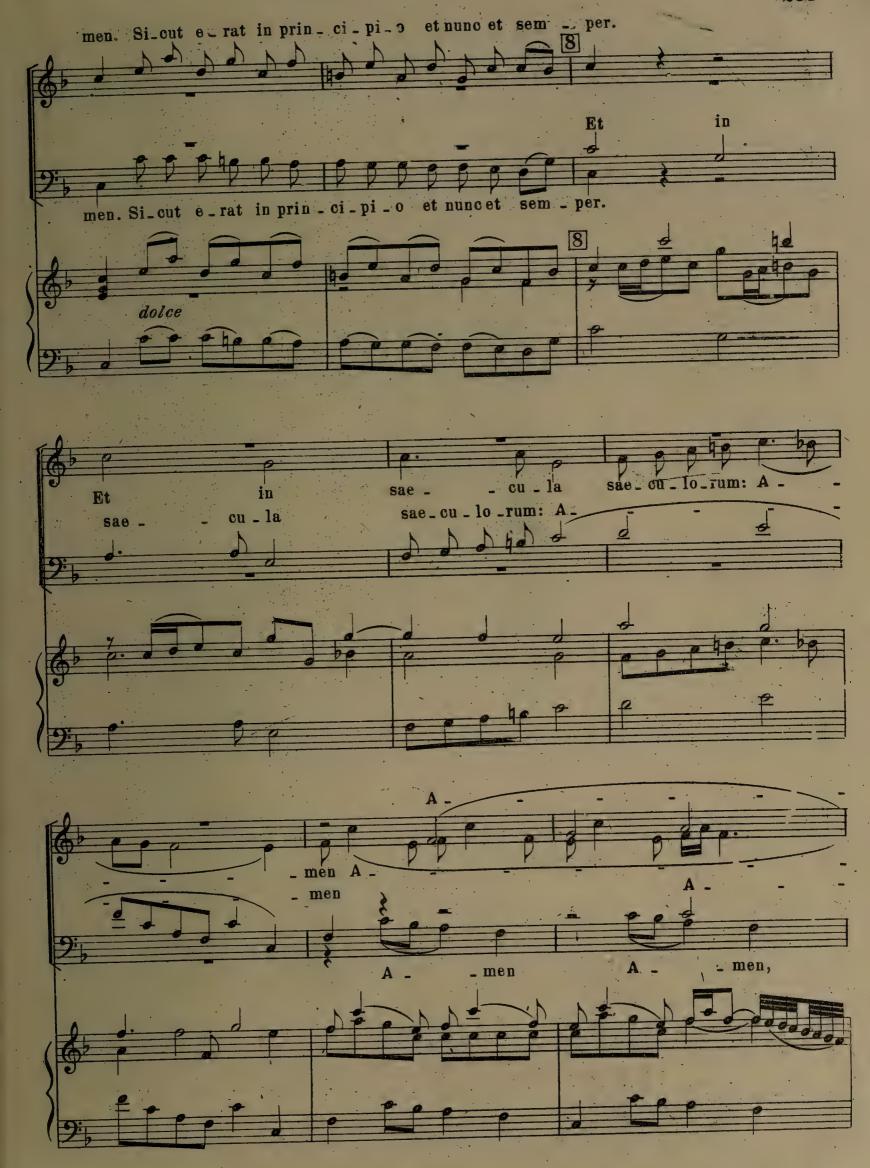


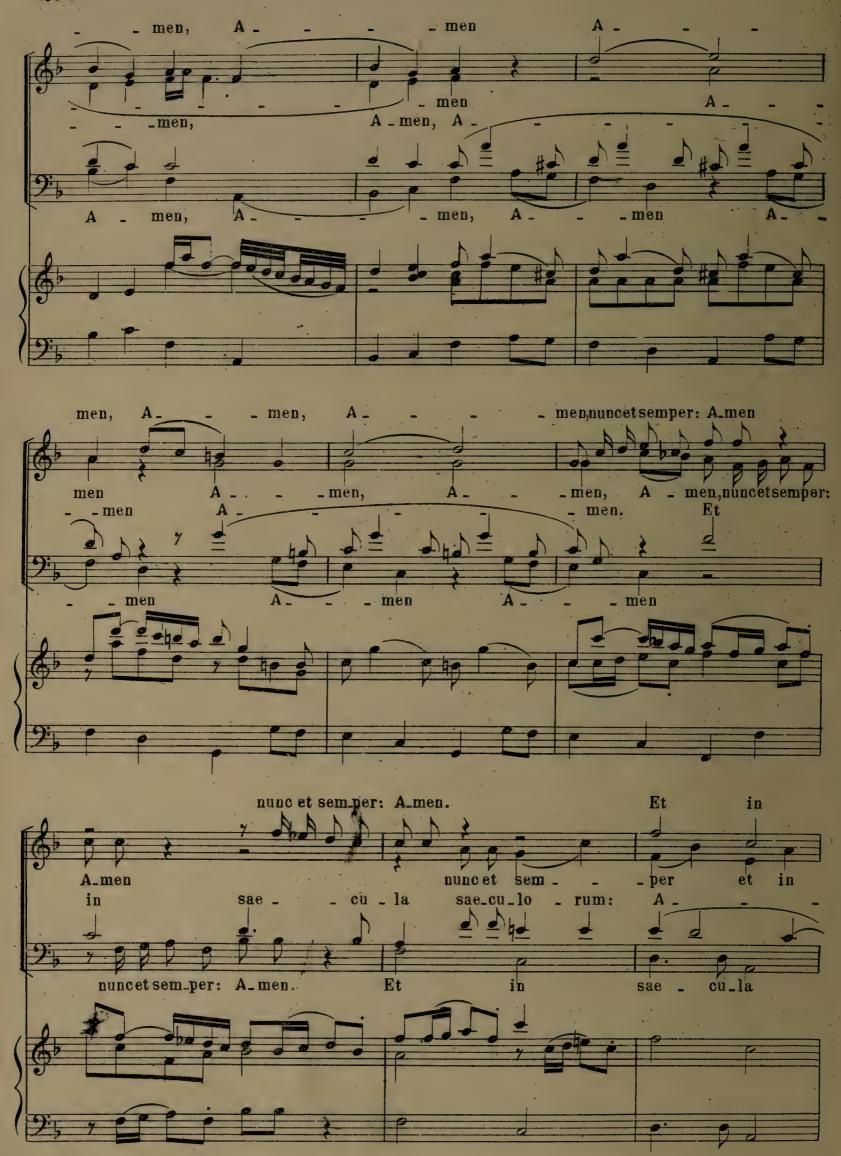


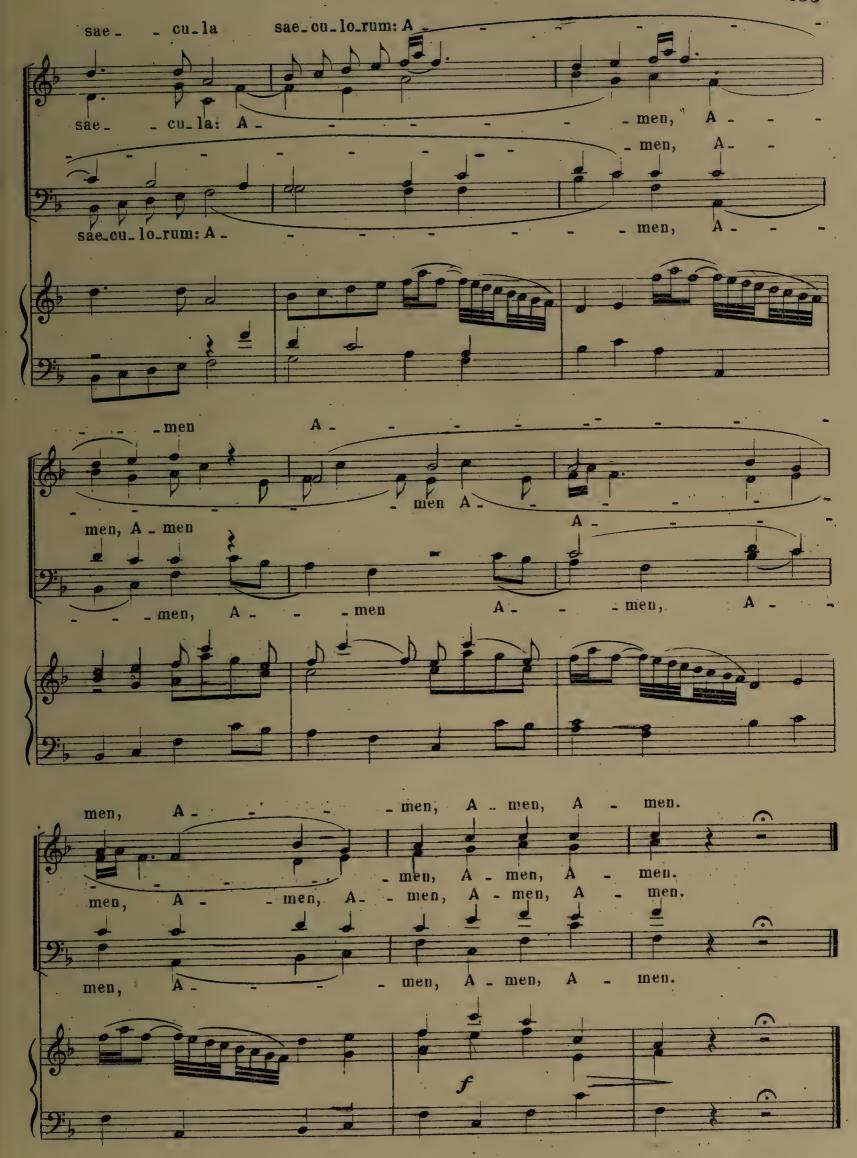








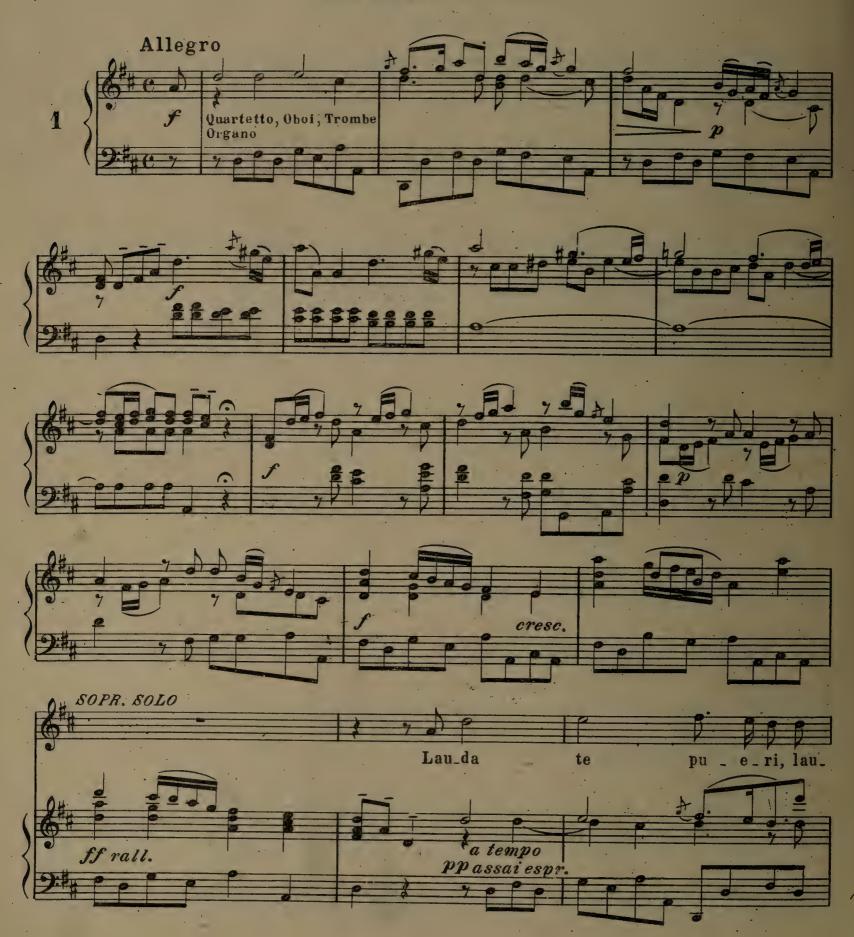


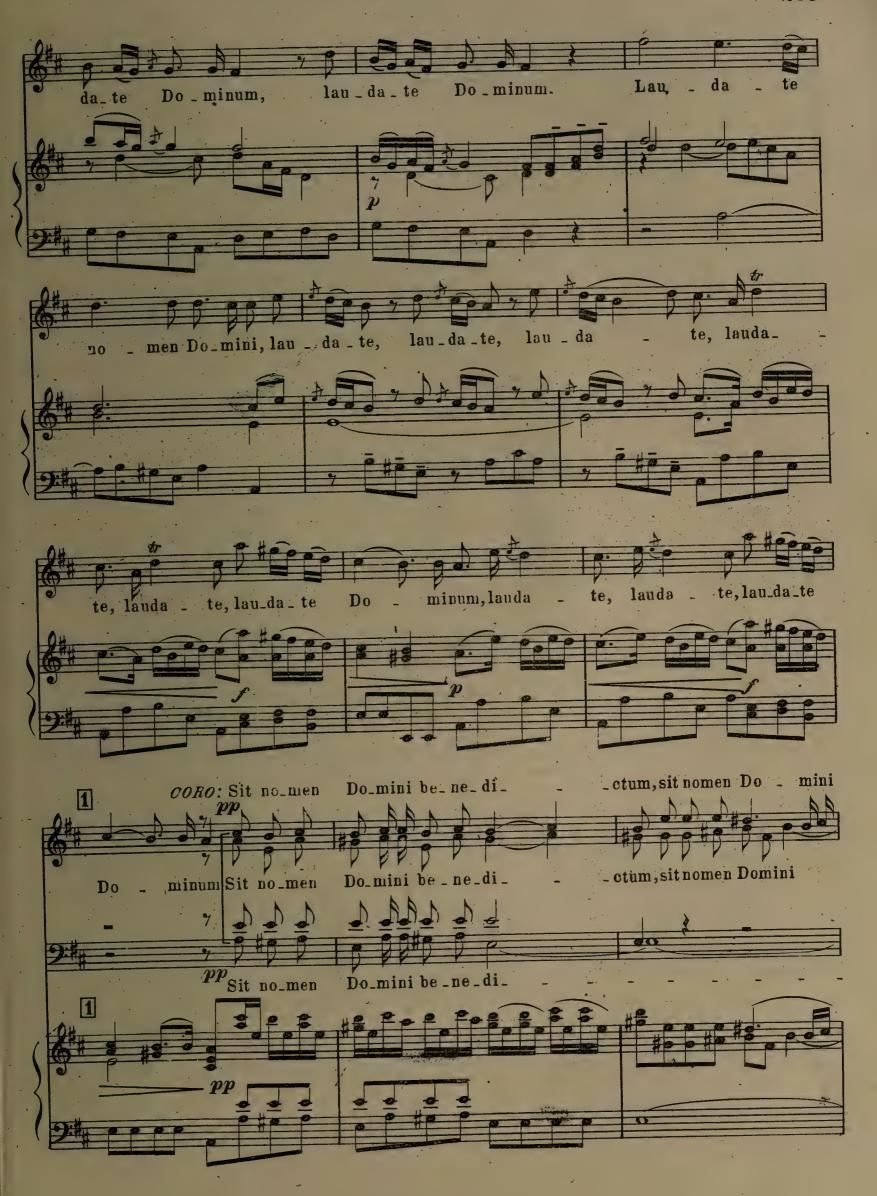


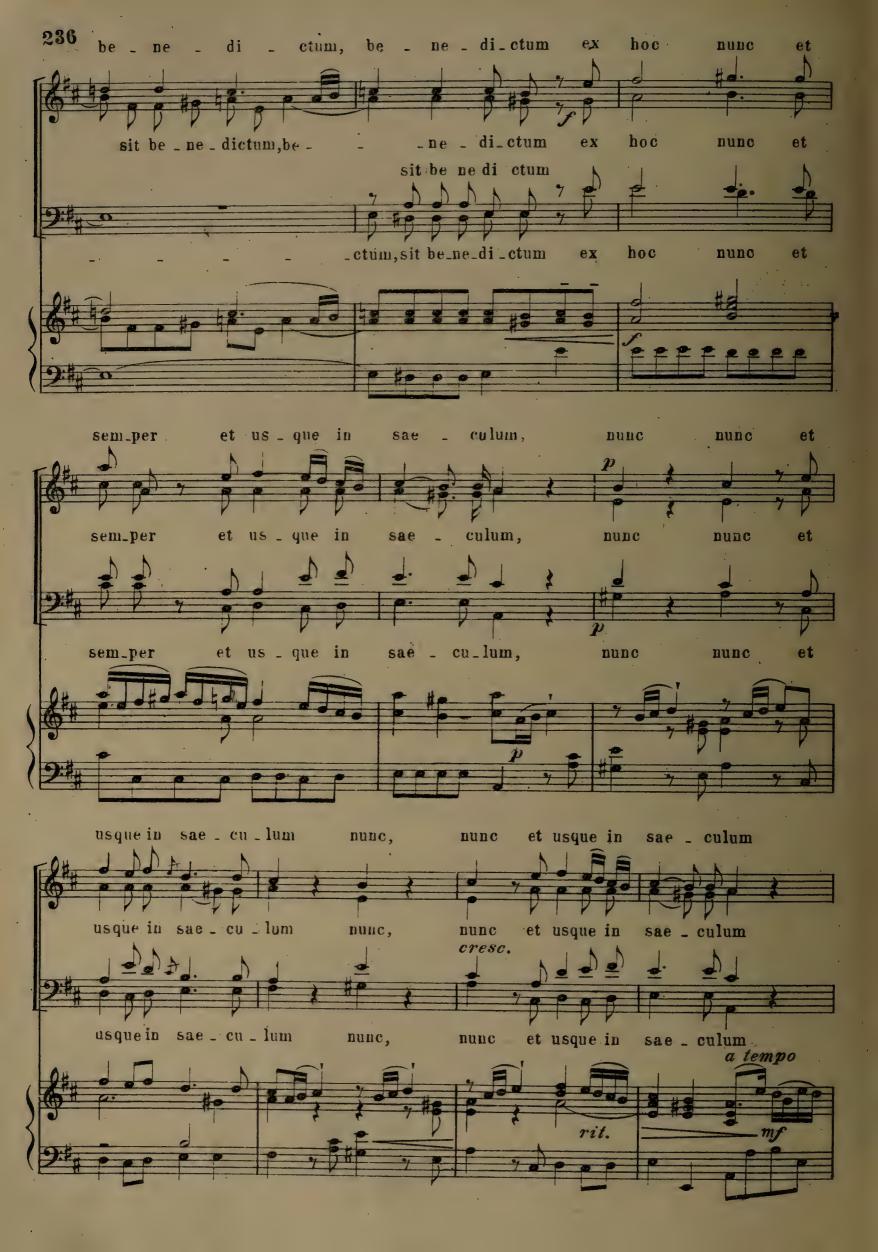
PSALMUS CXII

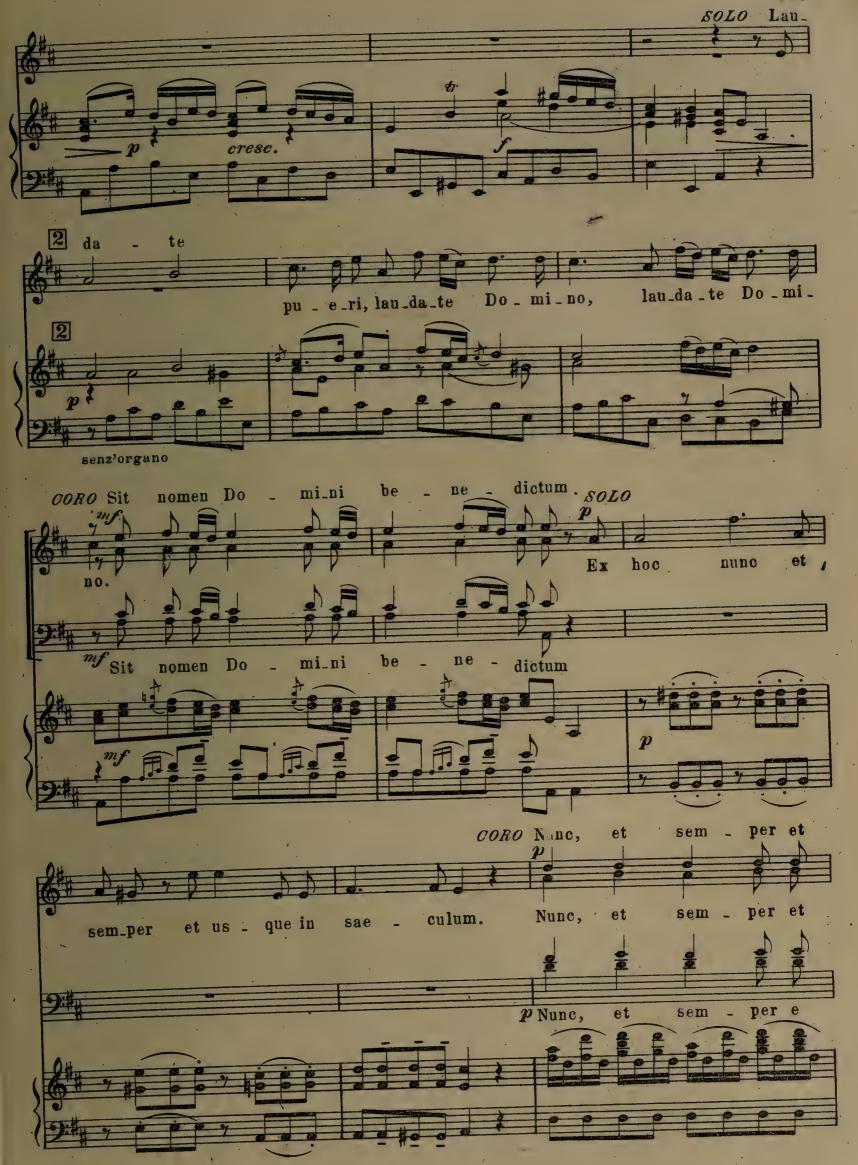
per soprano, coro a 4 e 5 voci, orchestra e organo (1735)

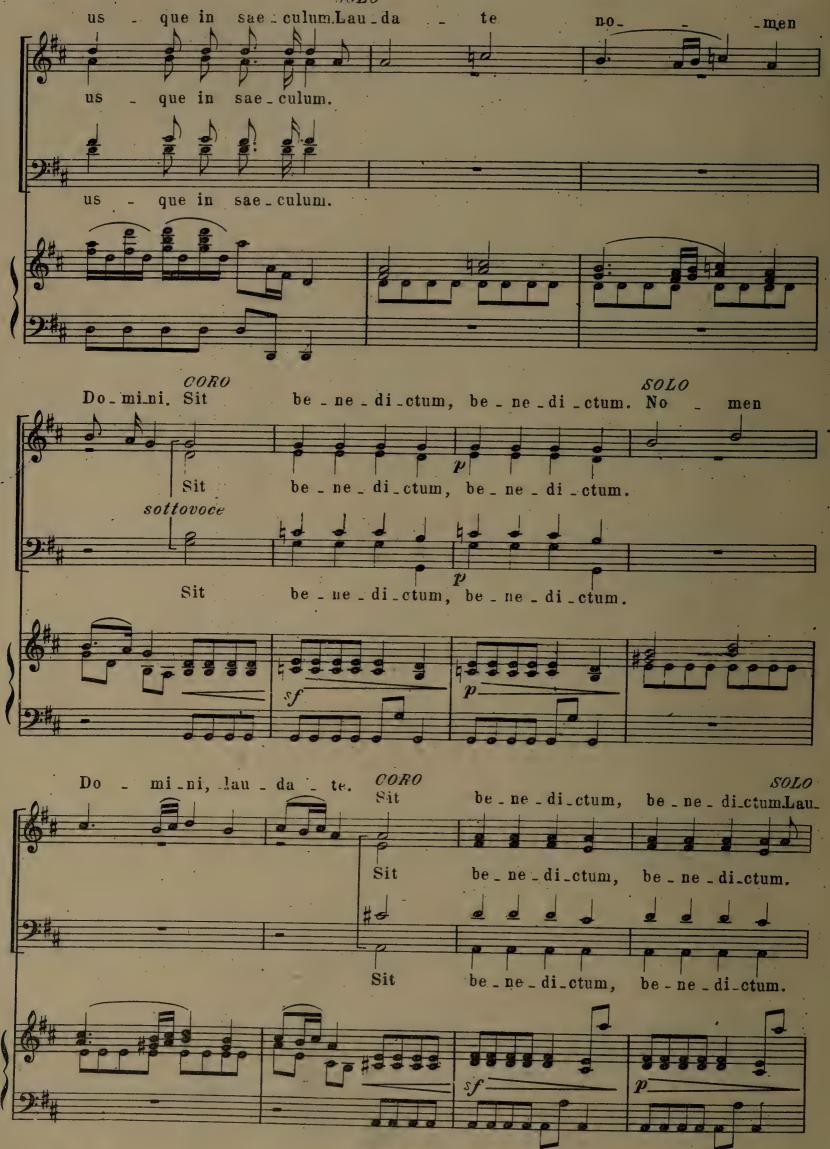
SOPRANO E CORO

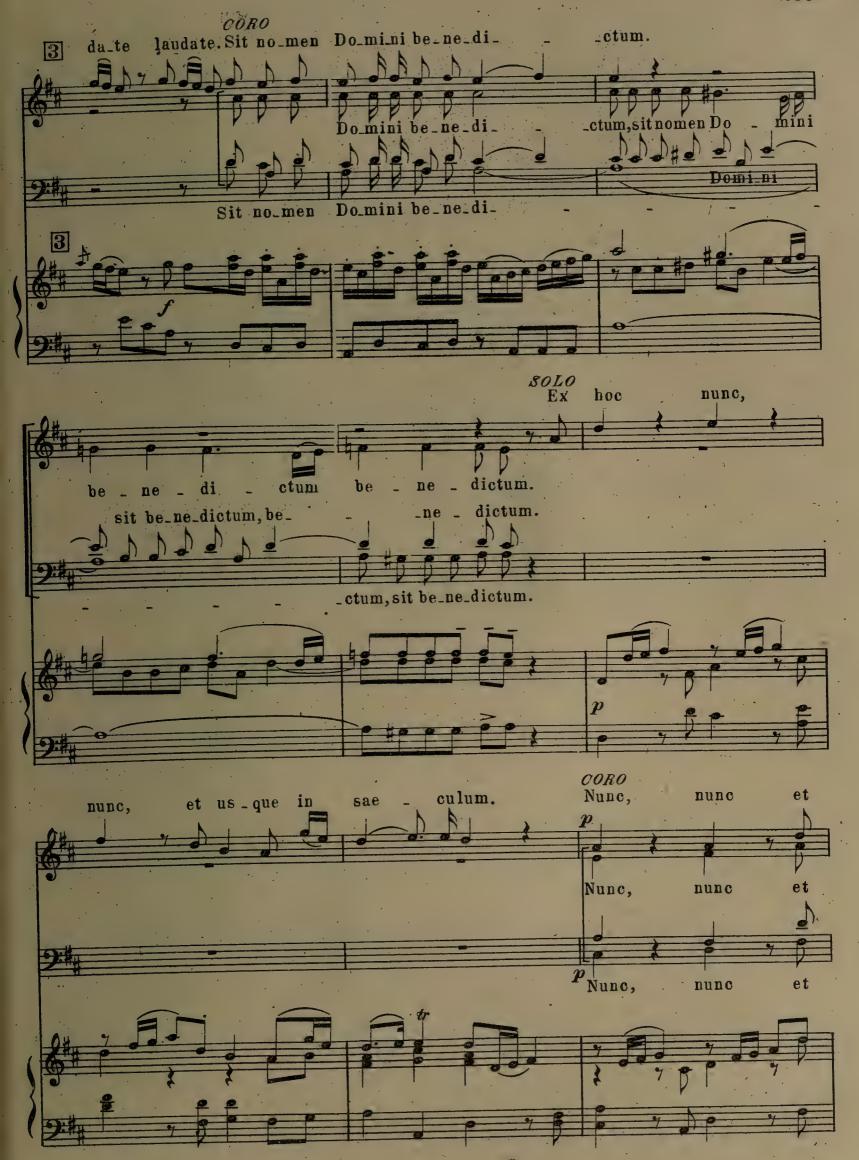


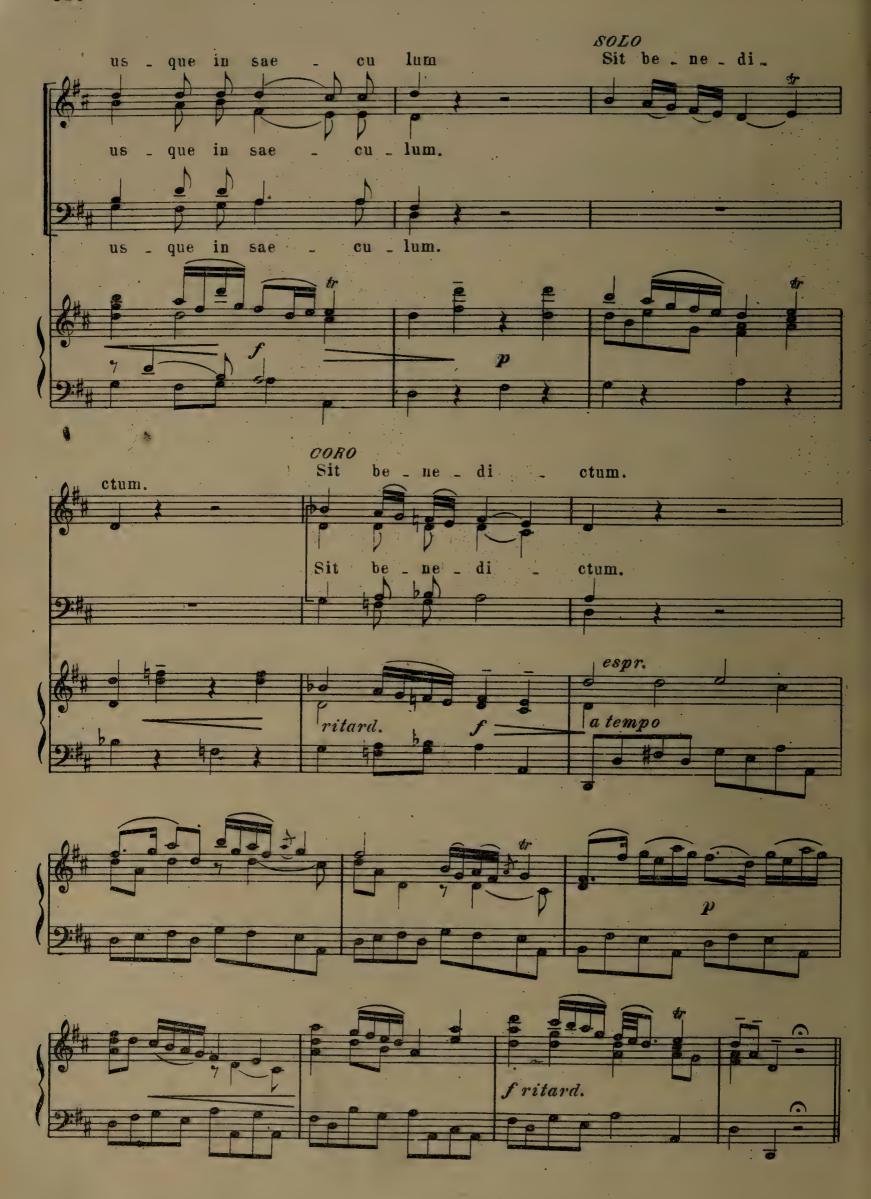


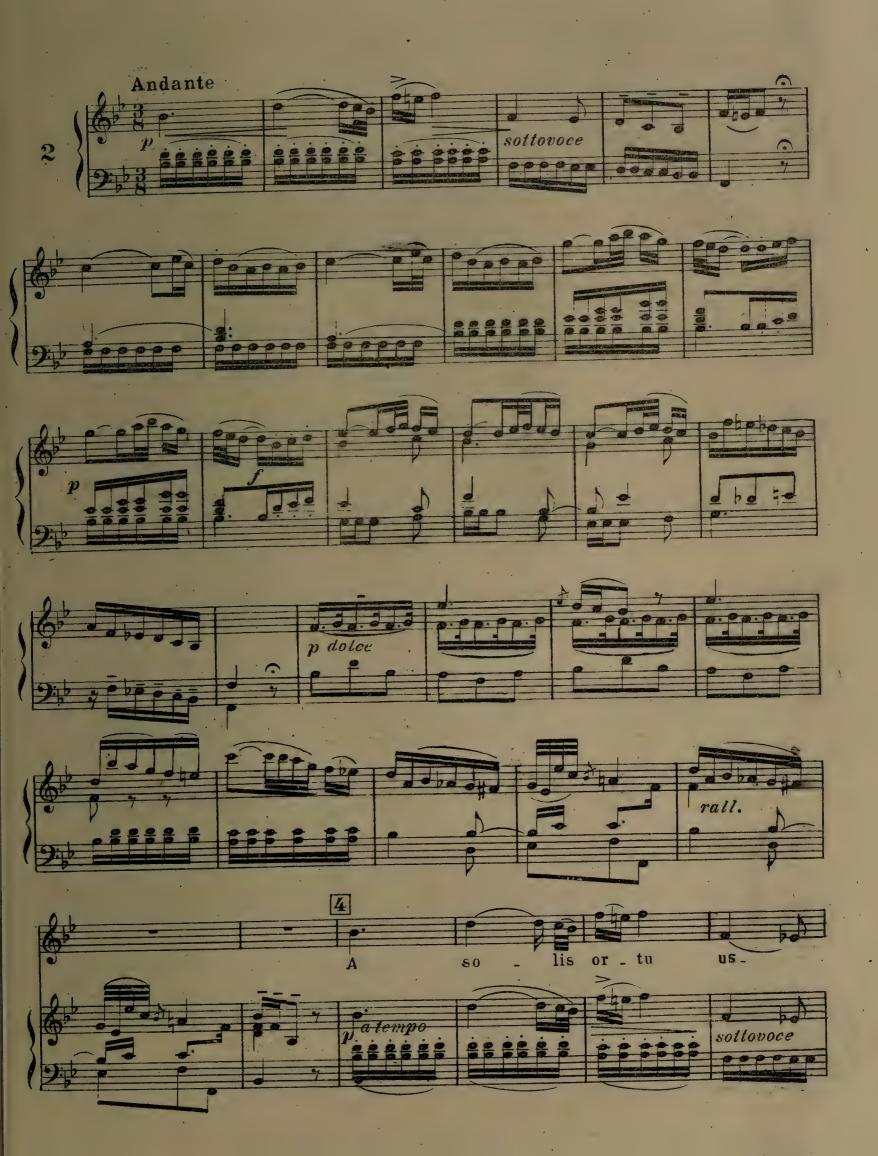


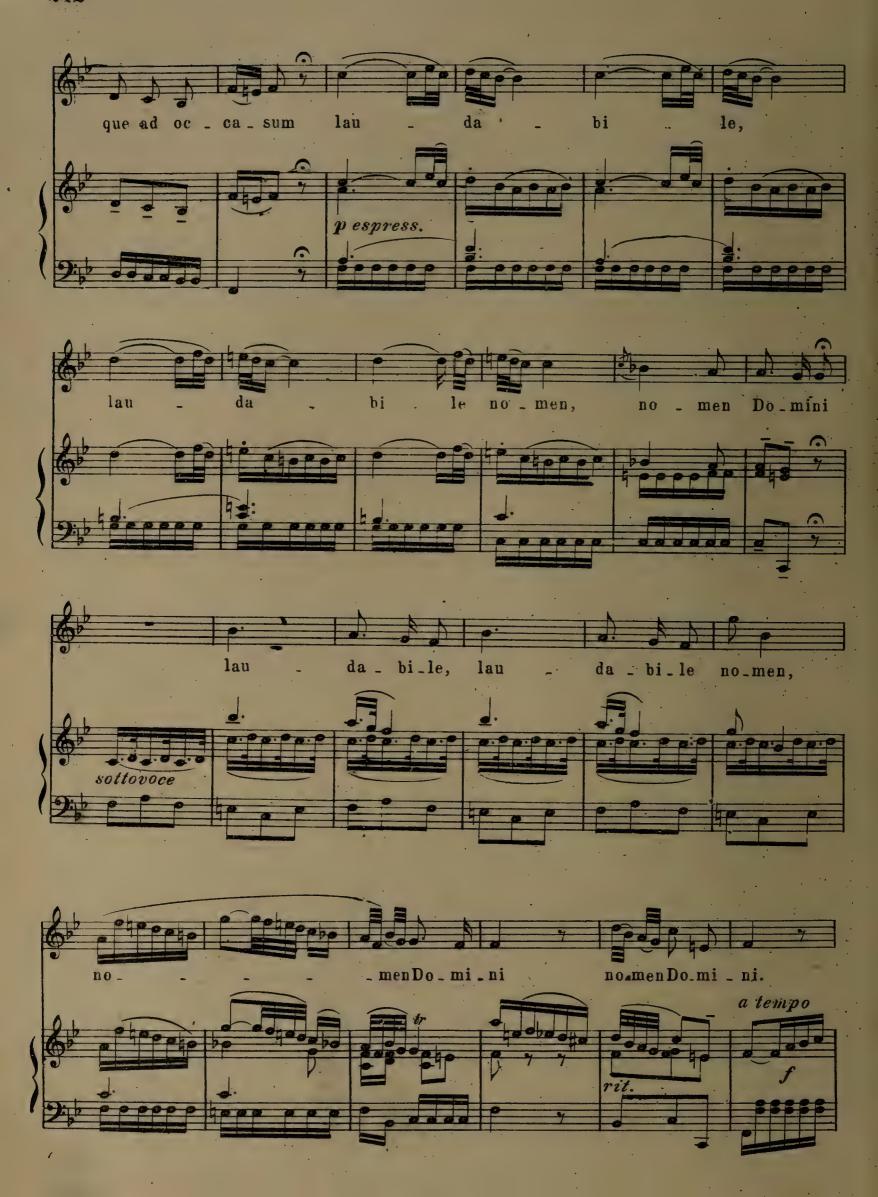


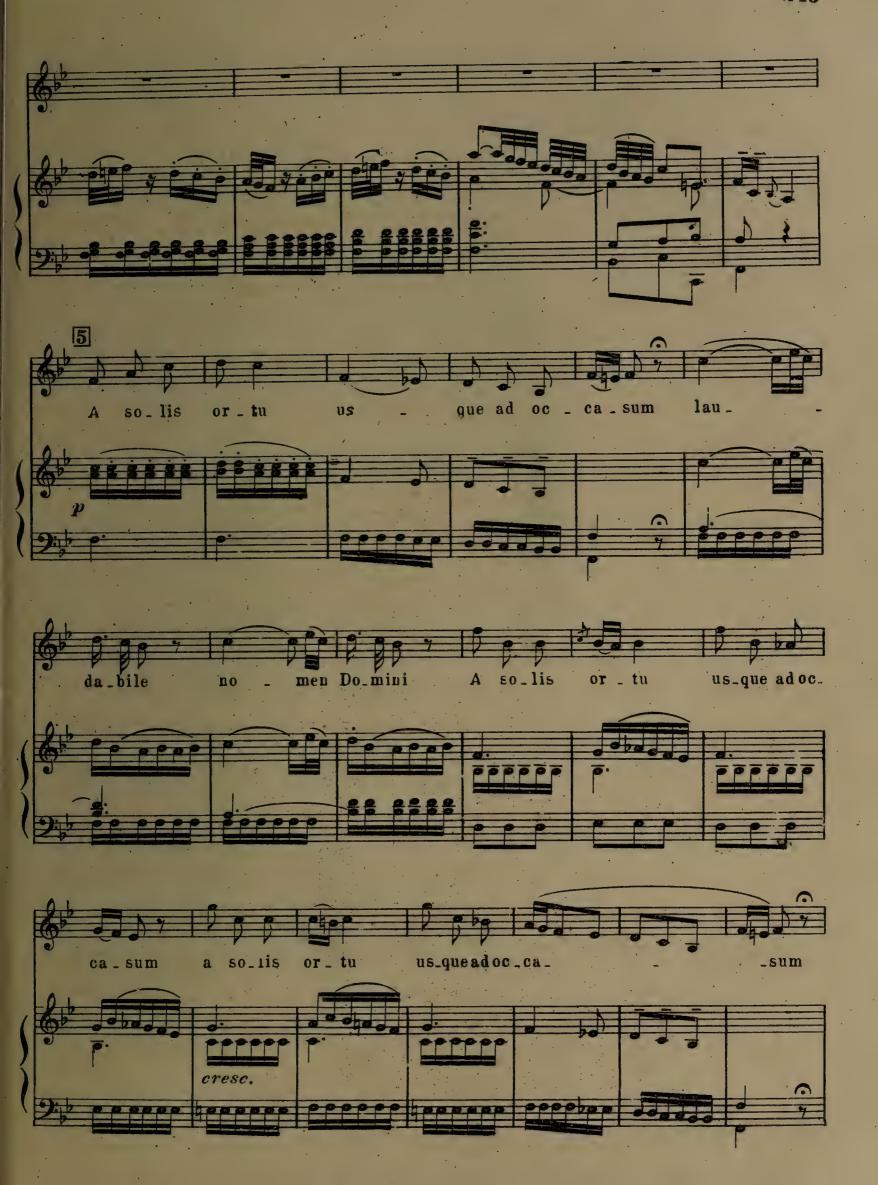


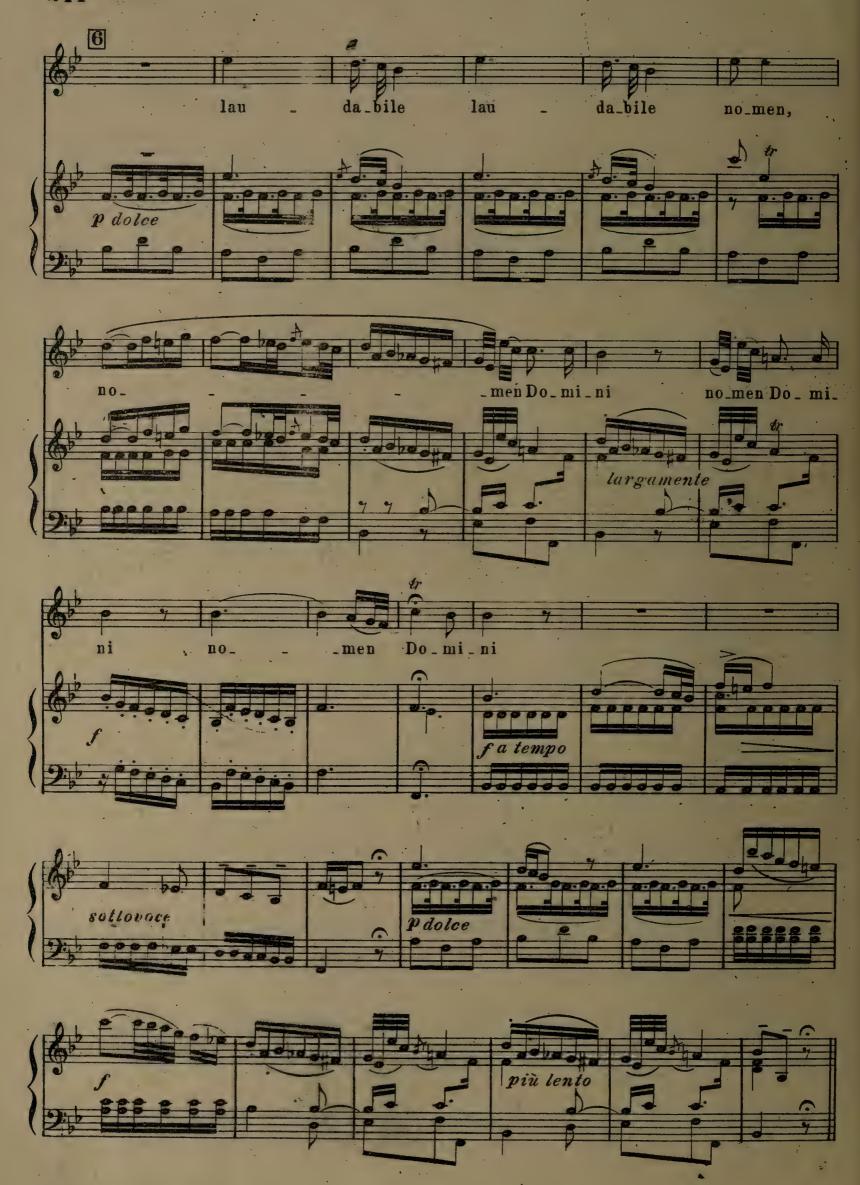


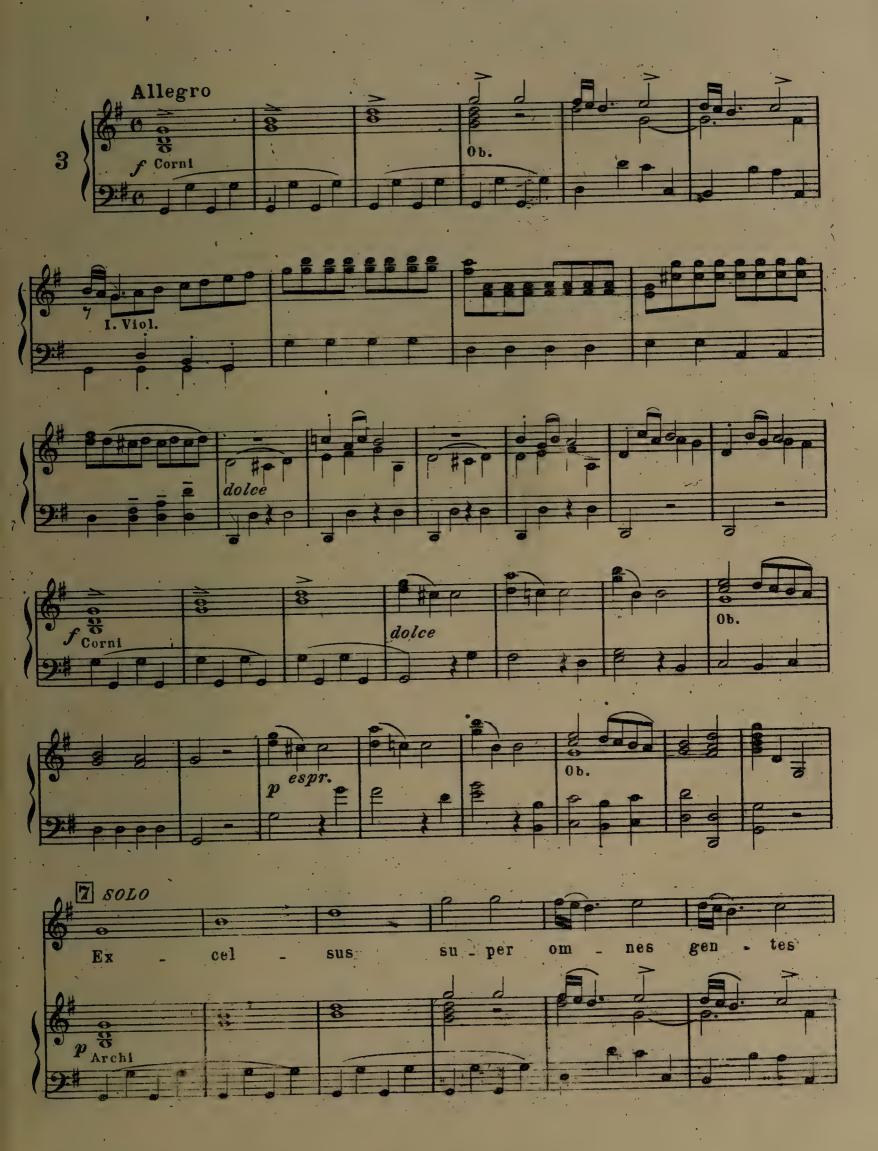


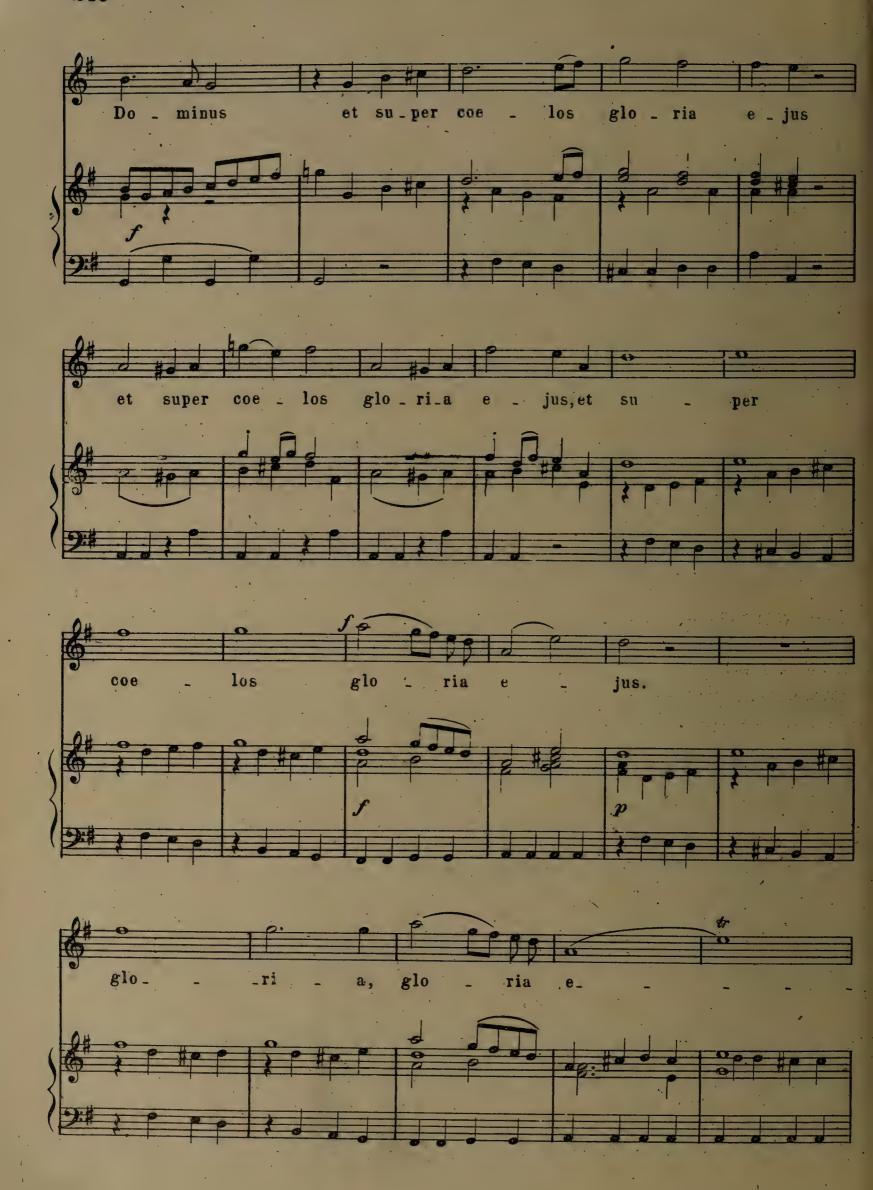


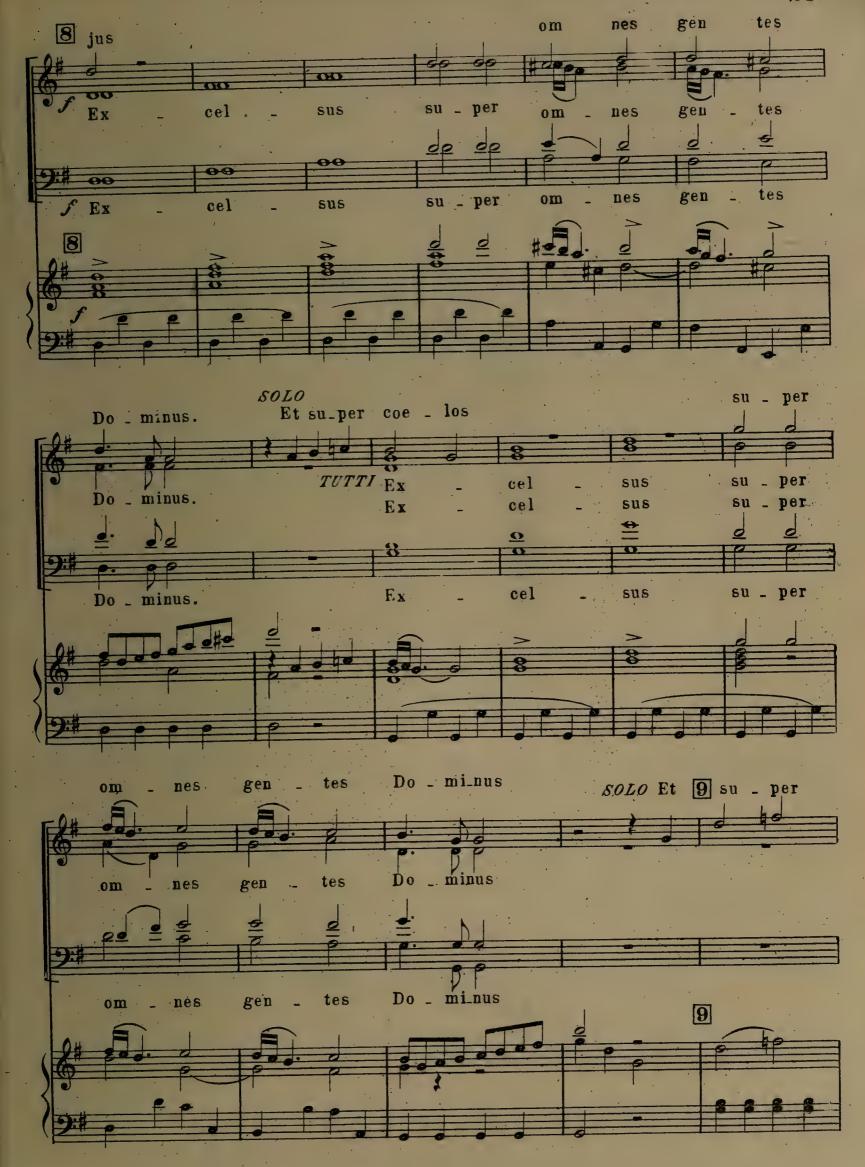


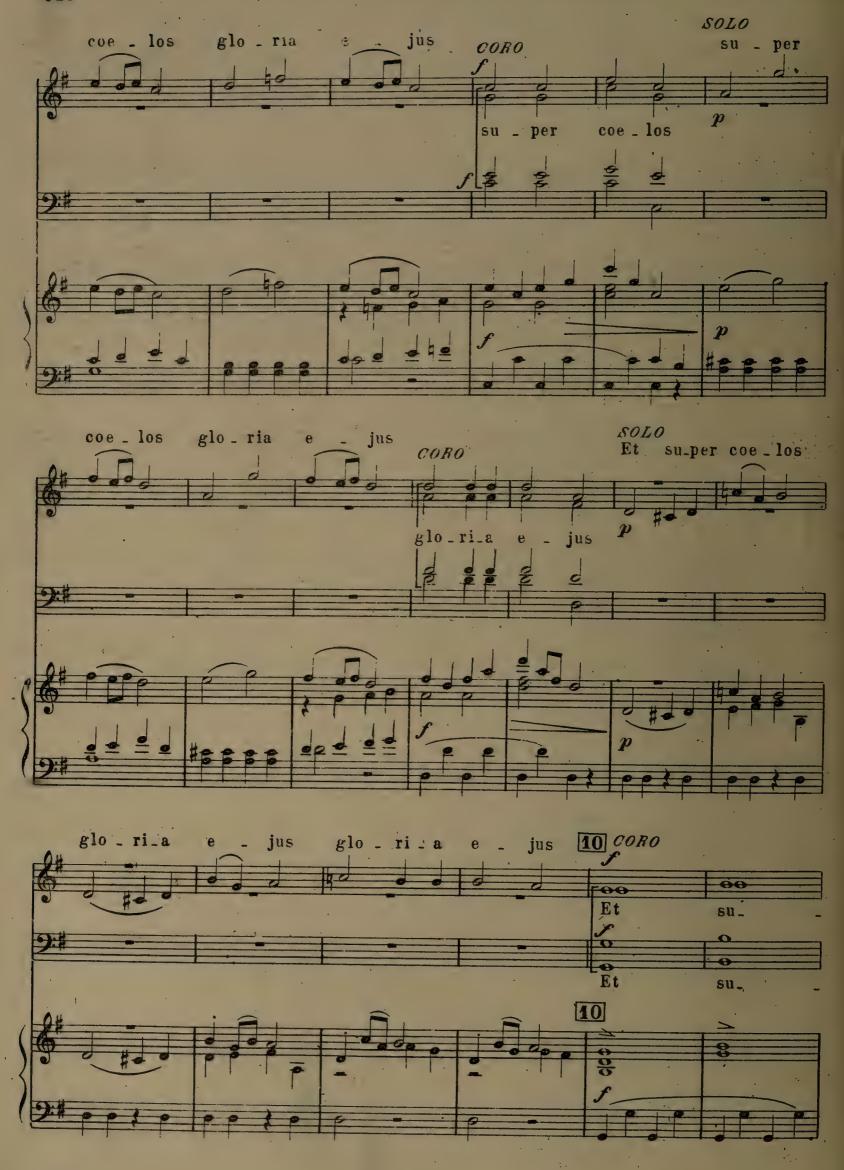


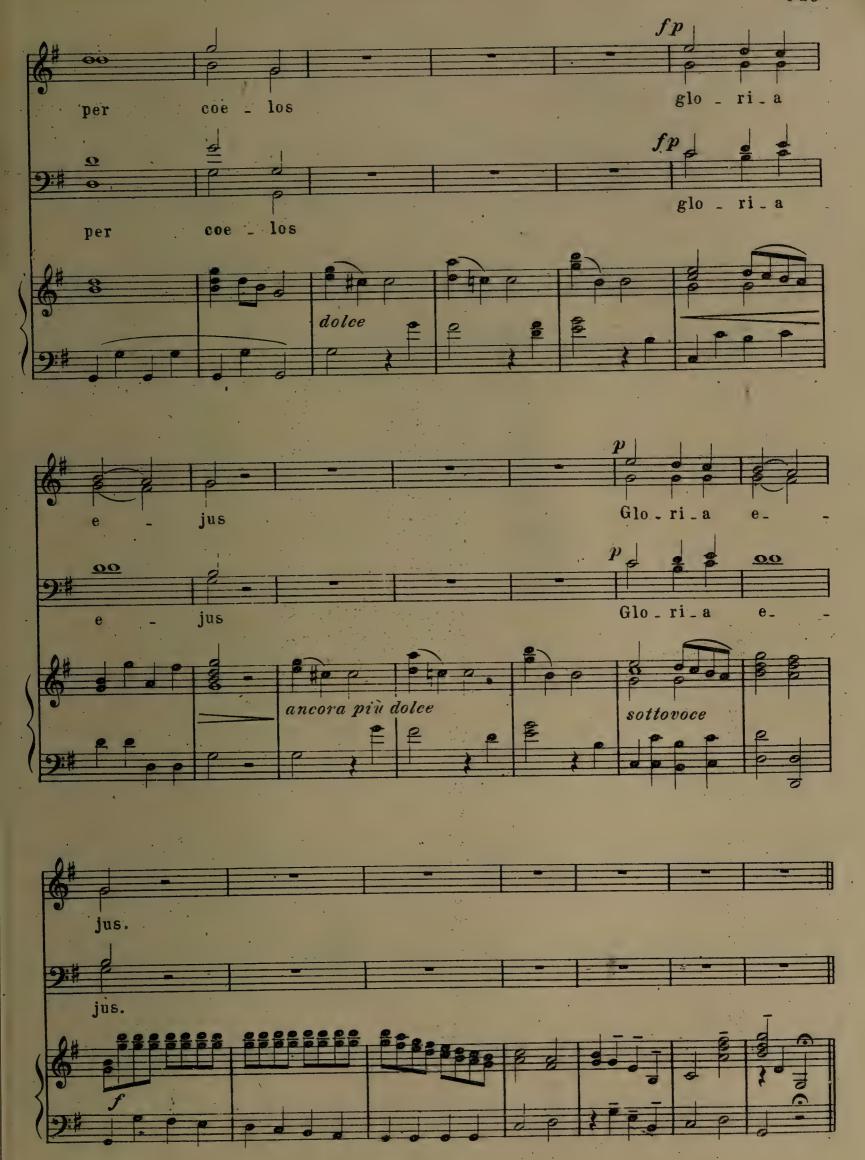




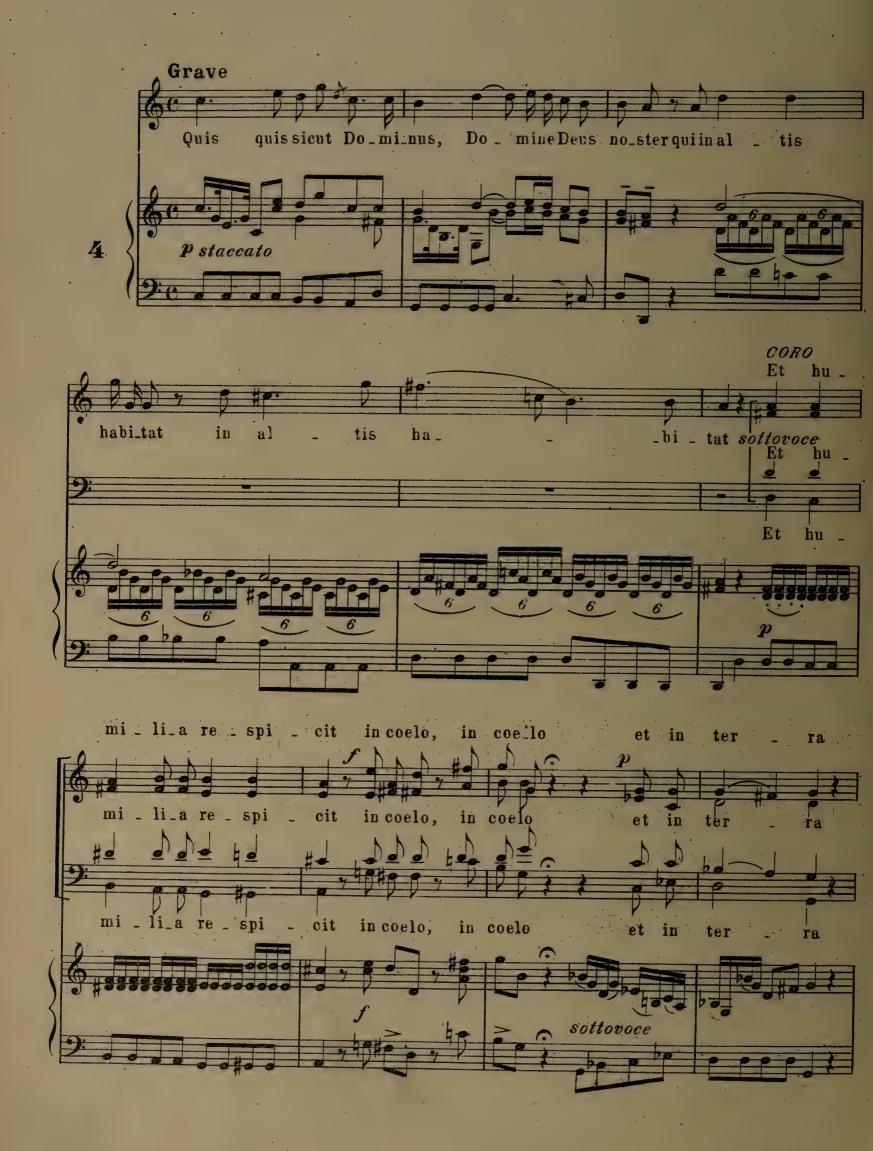


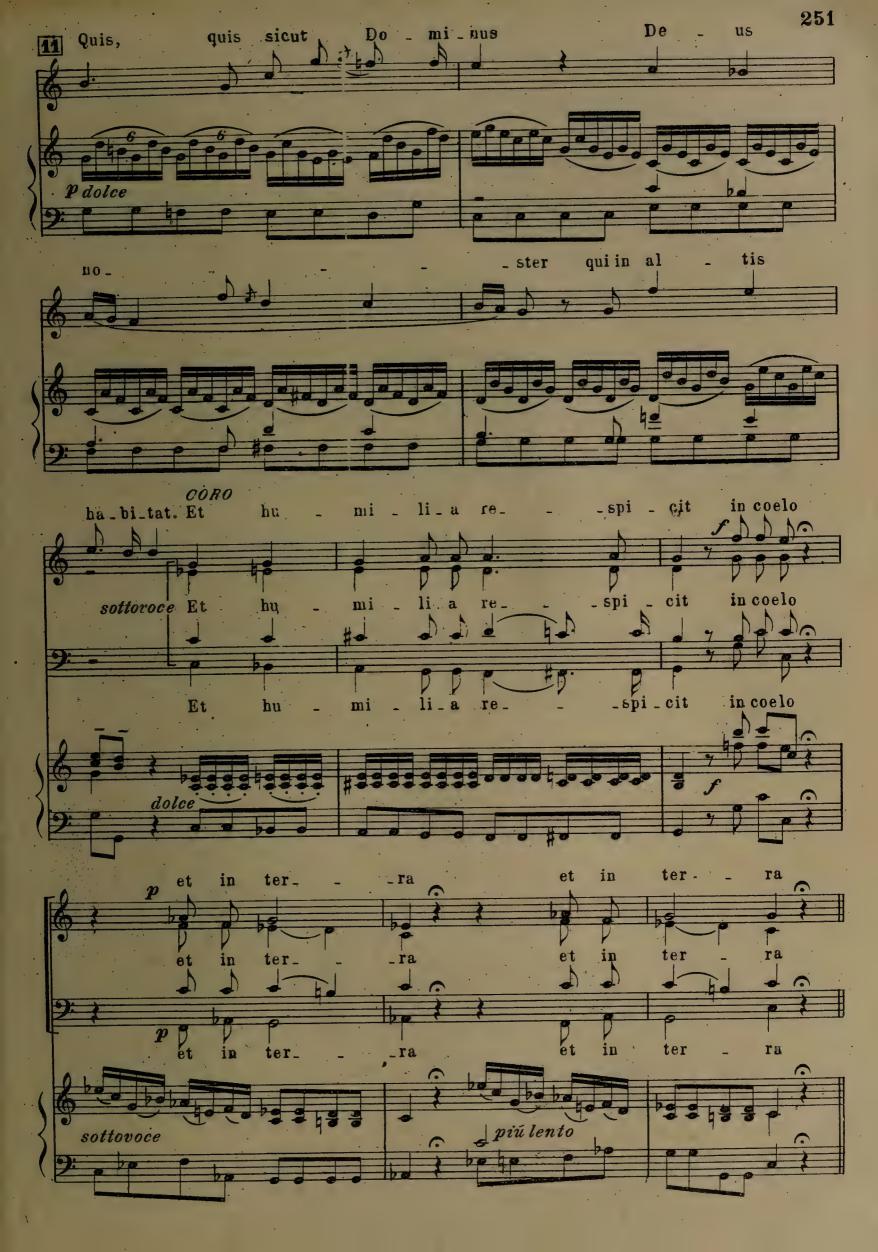






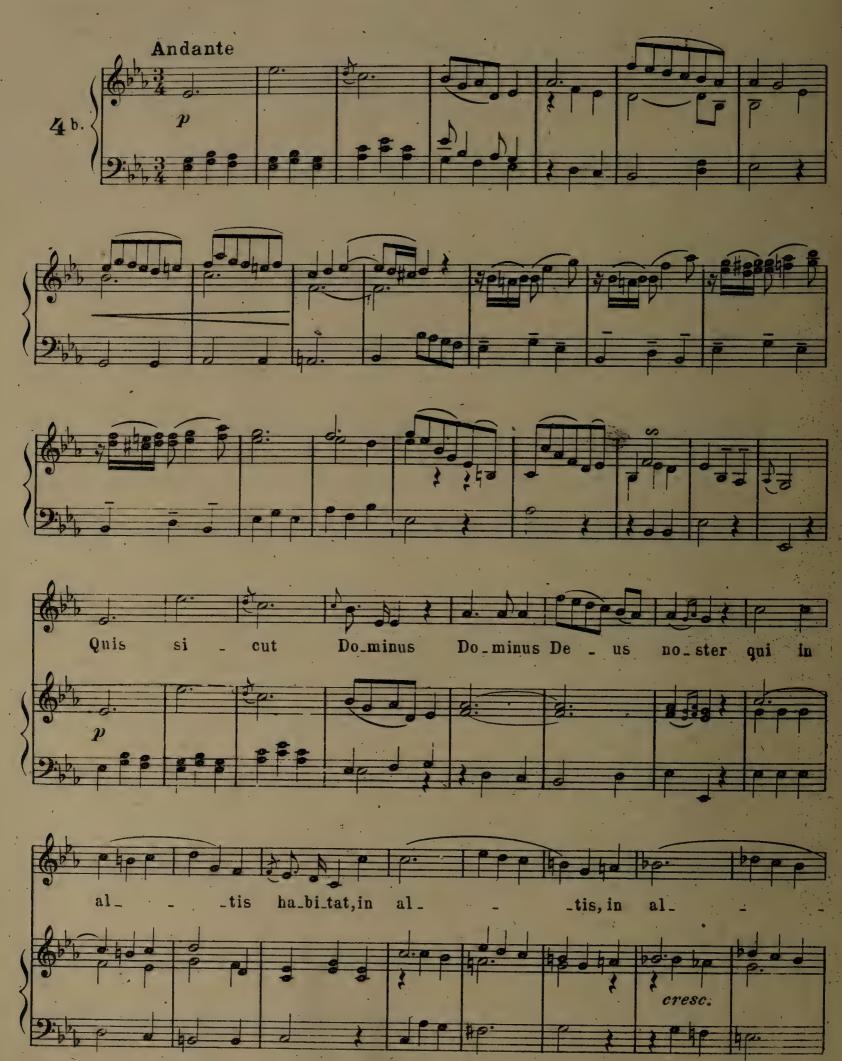
SOPRANO E CORO



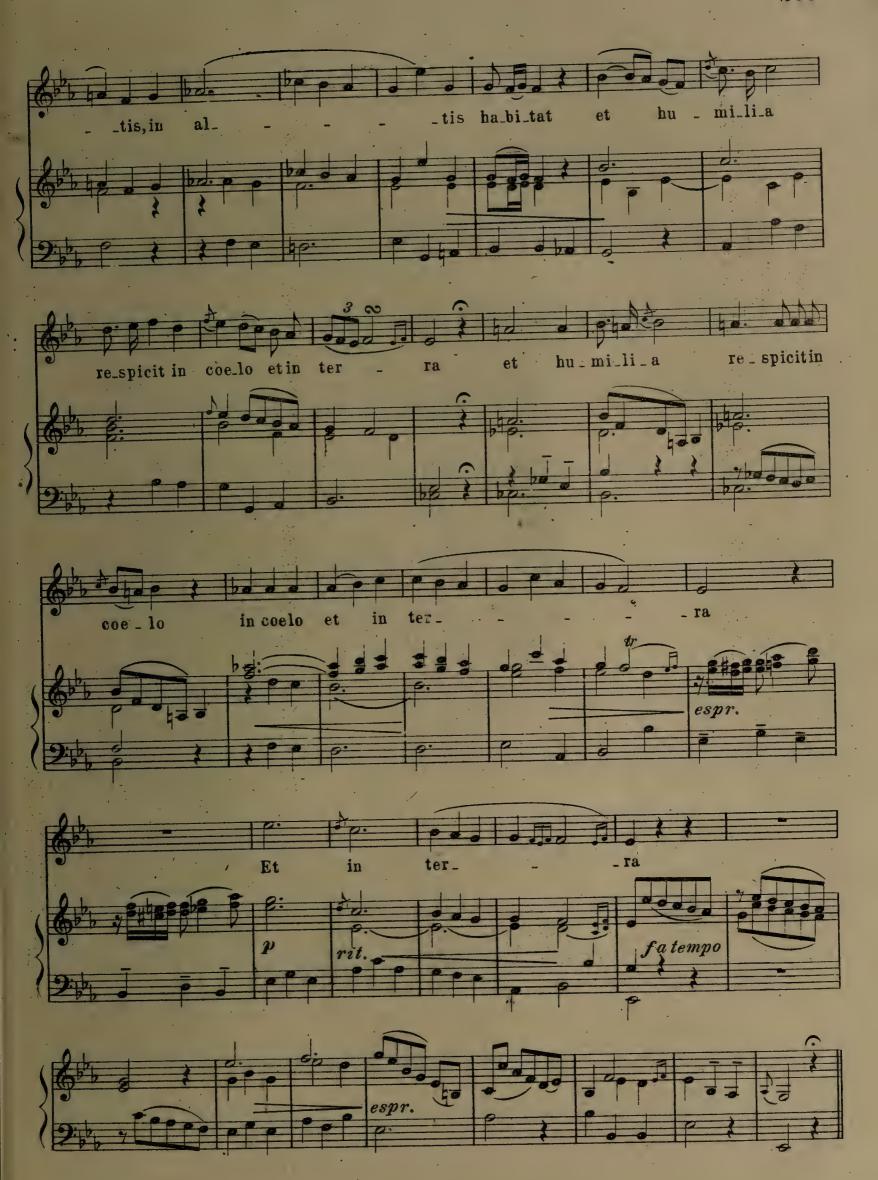


SOPRANO SOLO

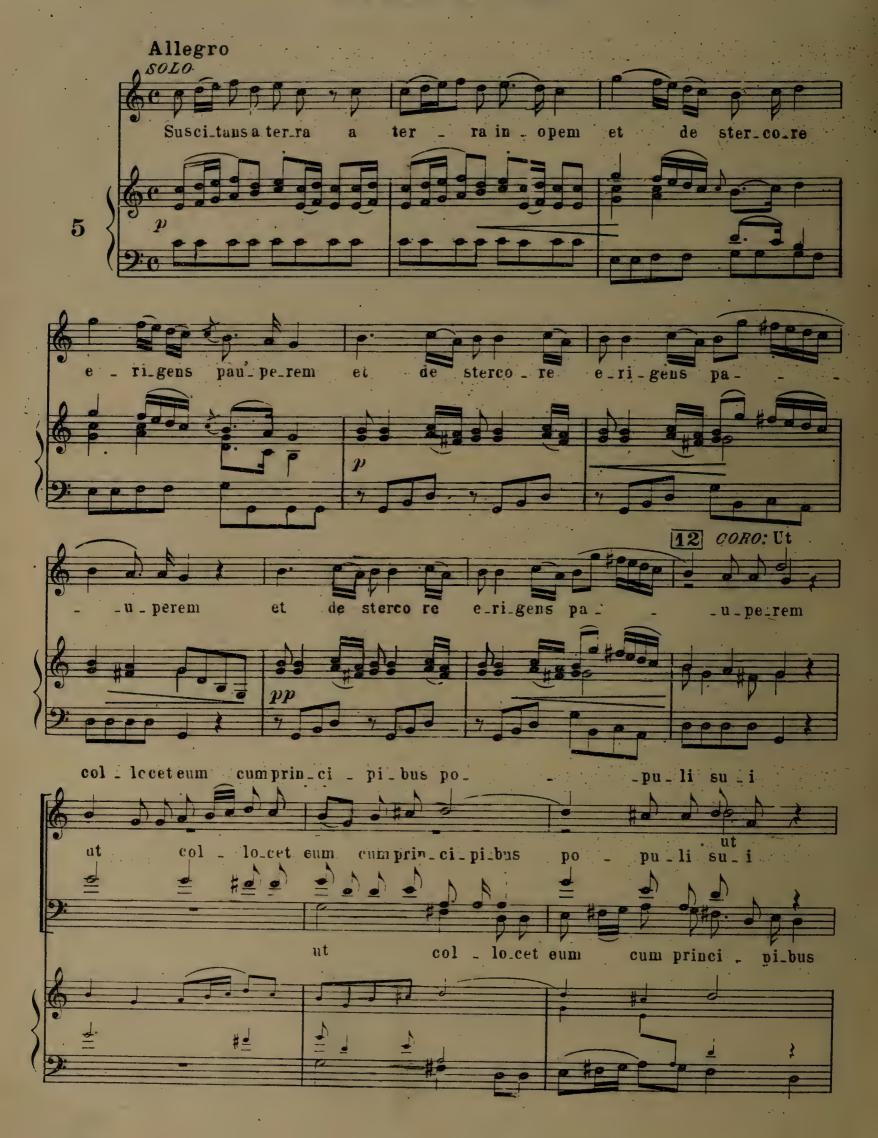
(altra interpretazione)

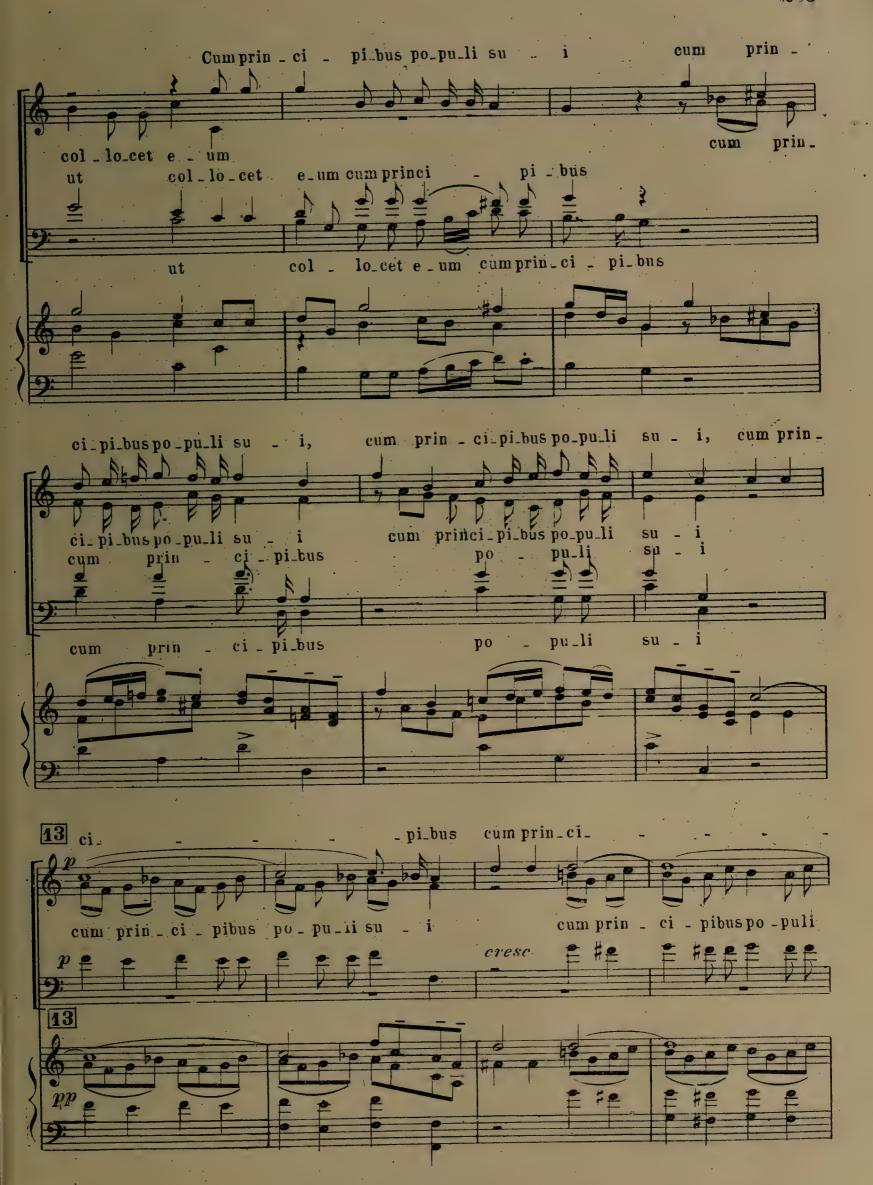


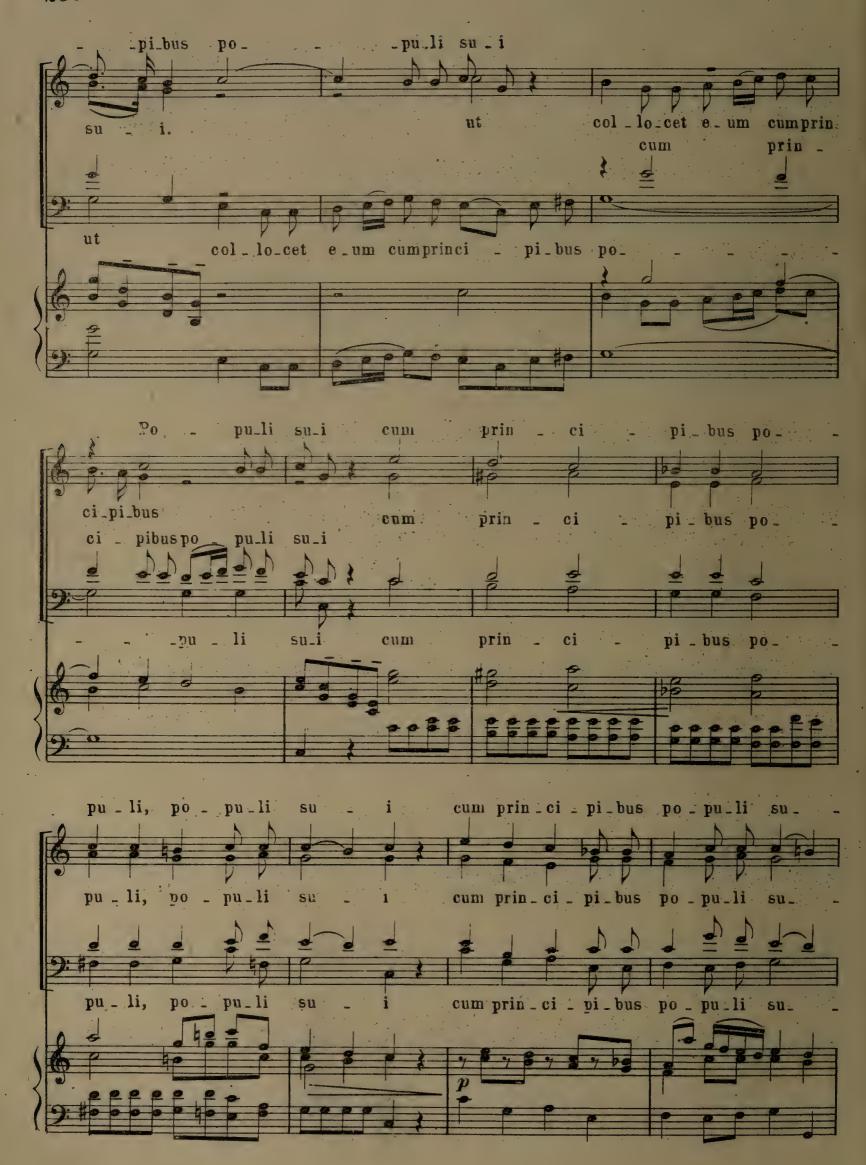
(Da un manoscritto della Biblioteca del Palazzo Reale di Brusselle)

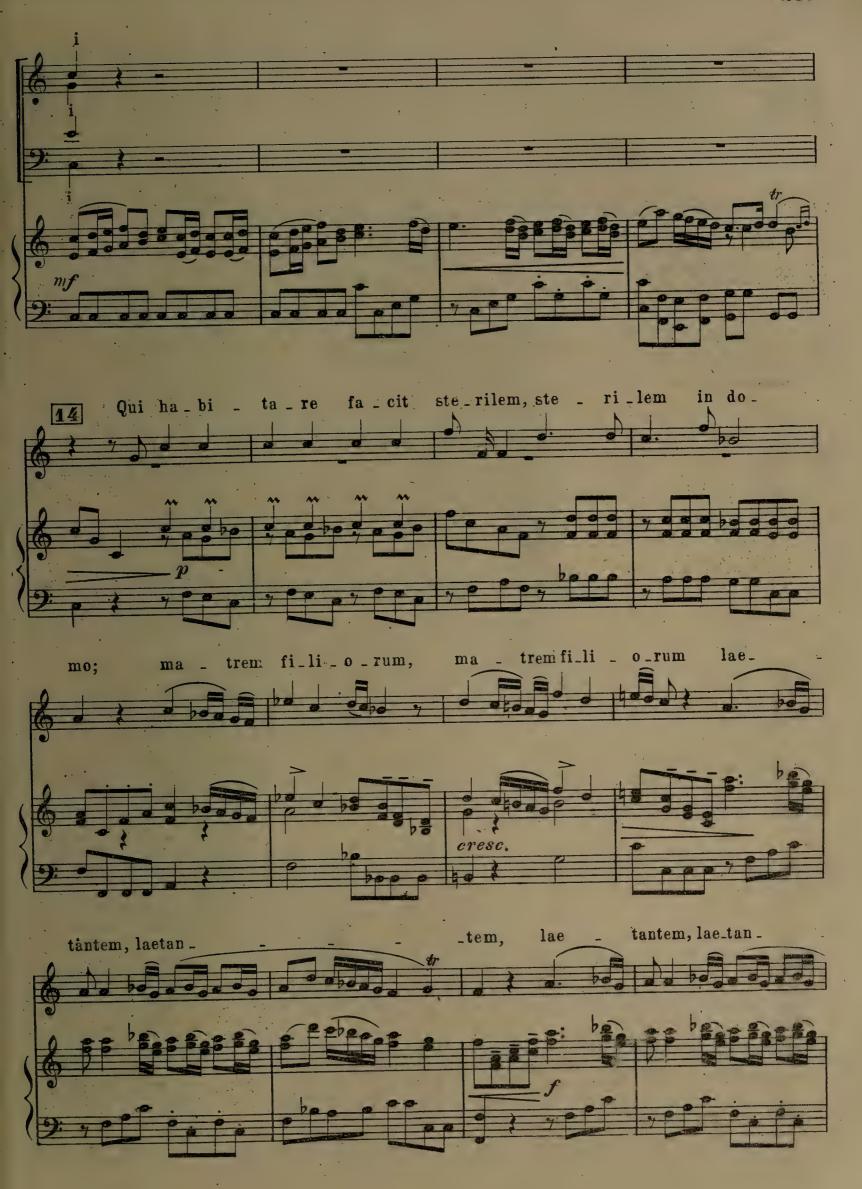


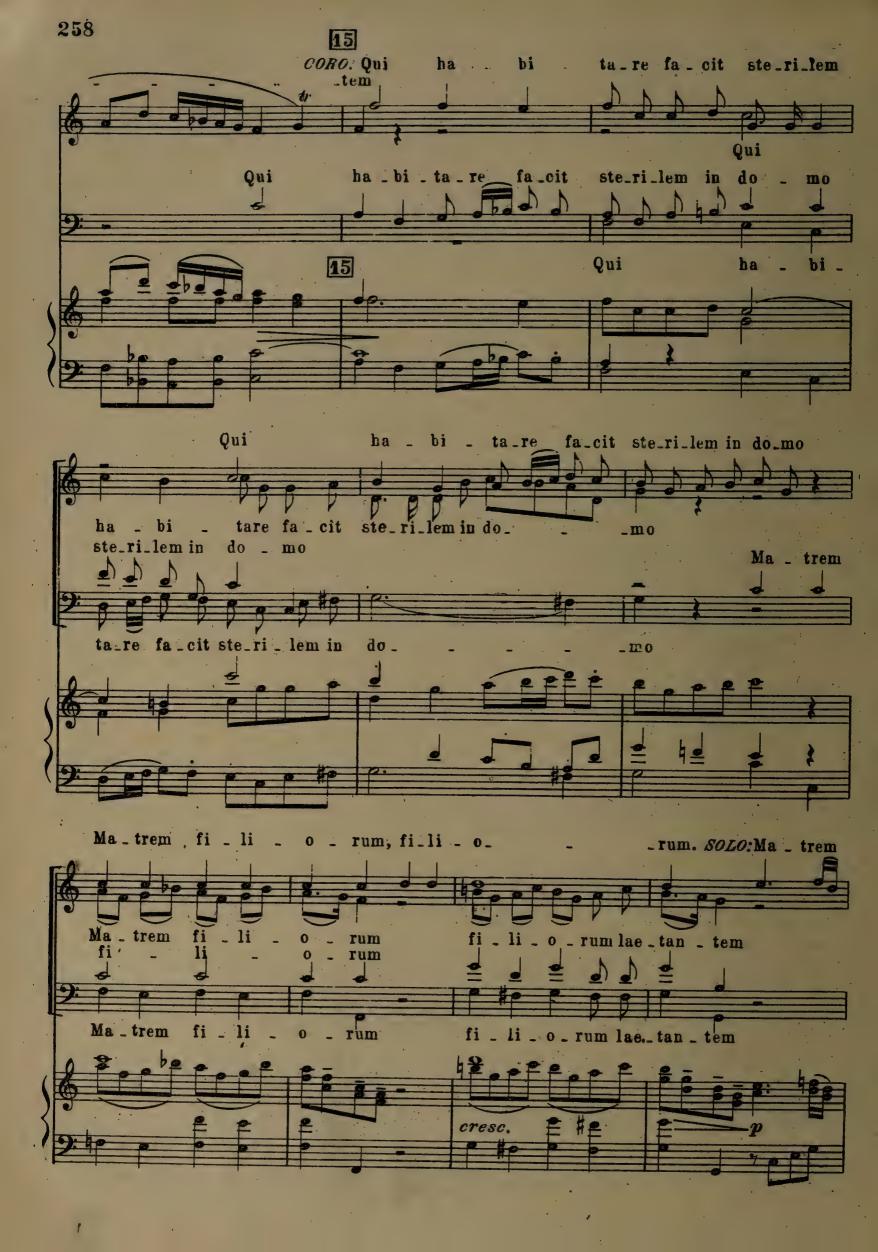
SOFRANO E CORO.

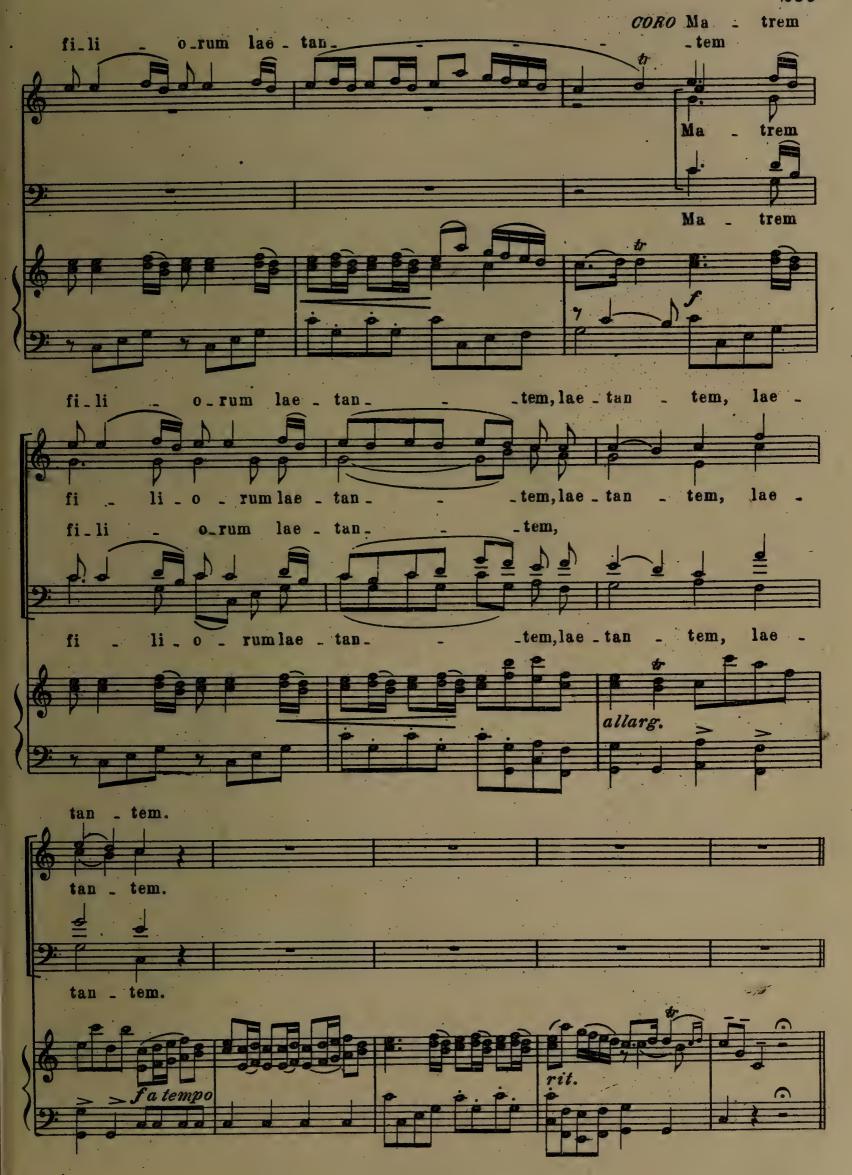


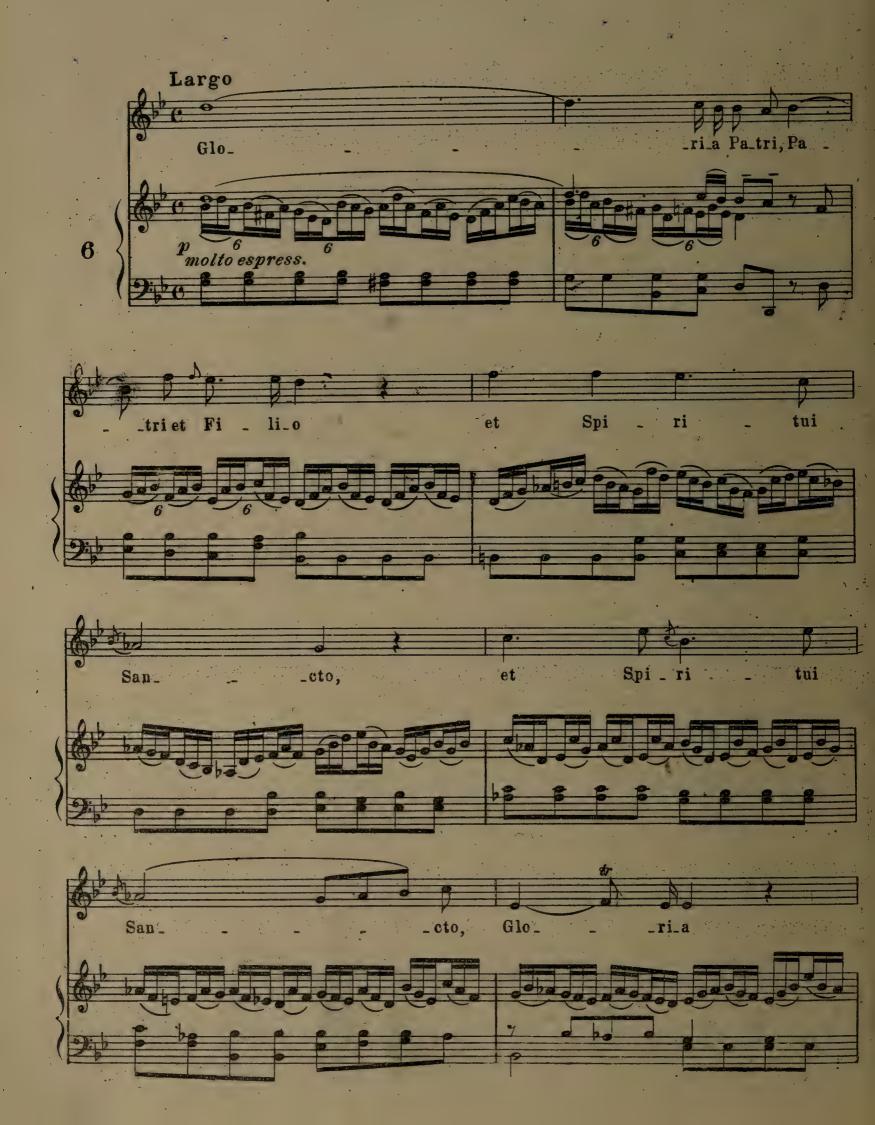


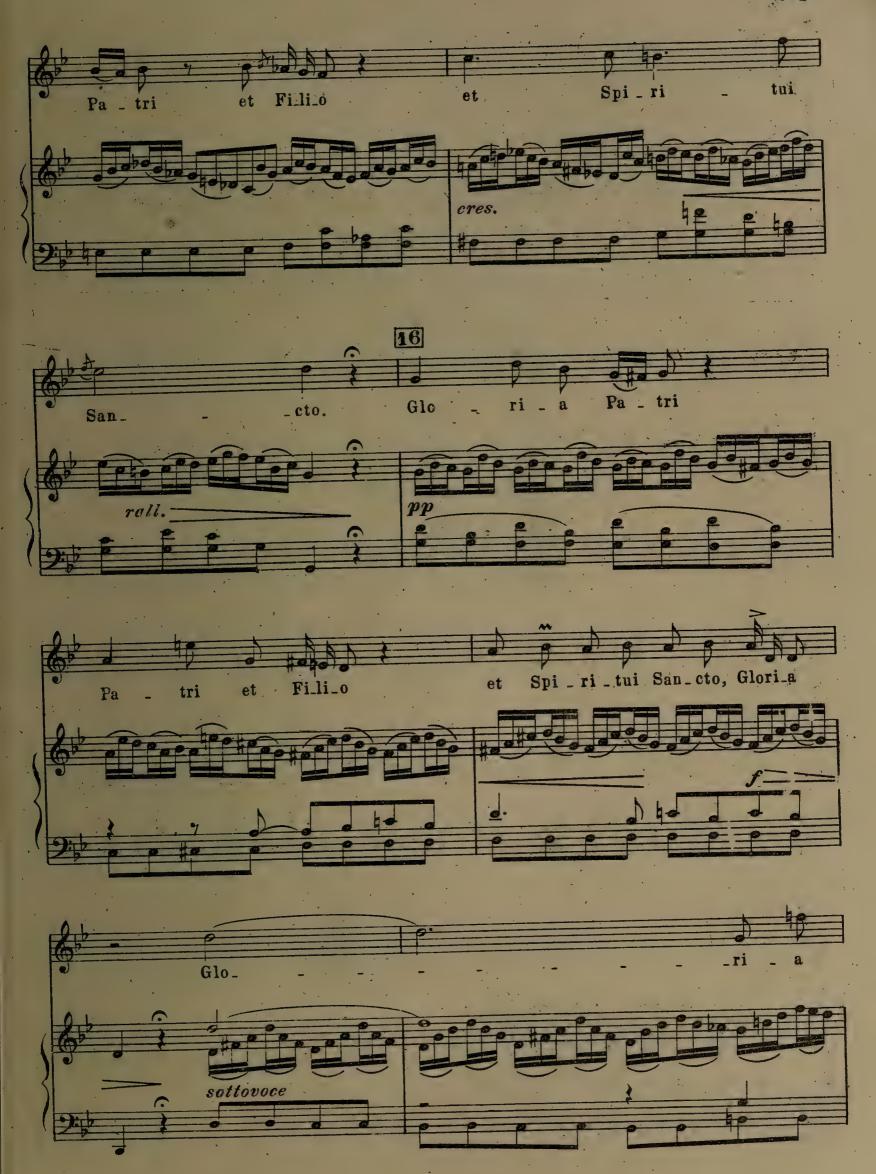


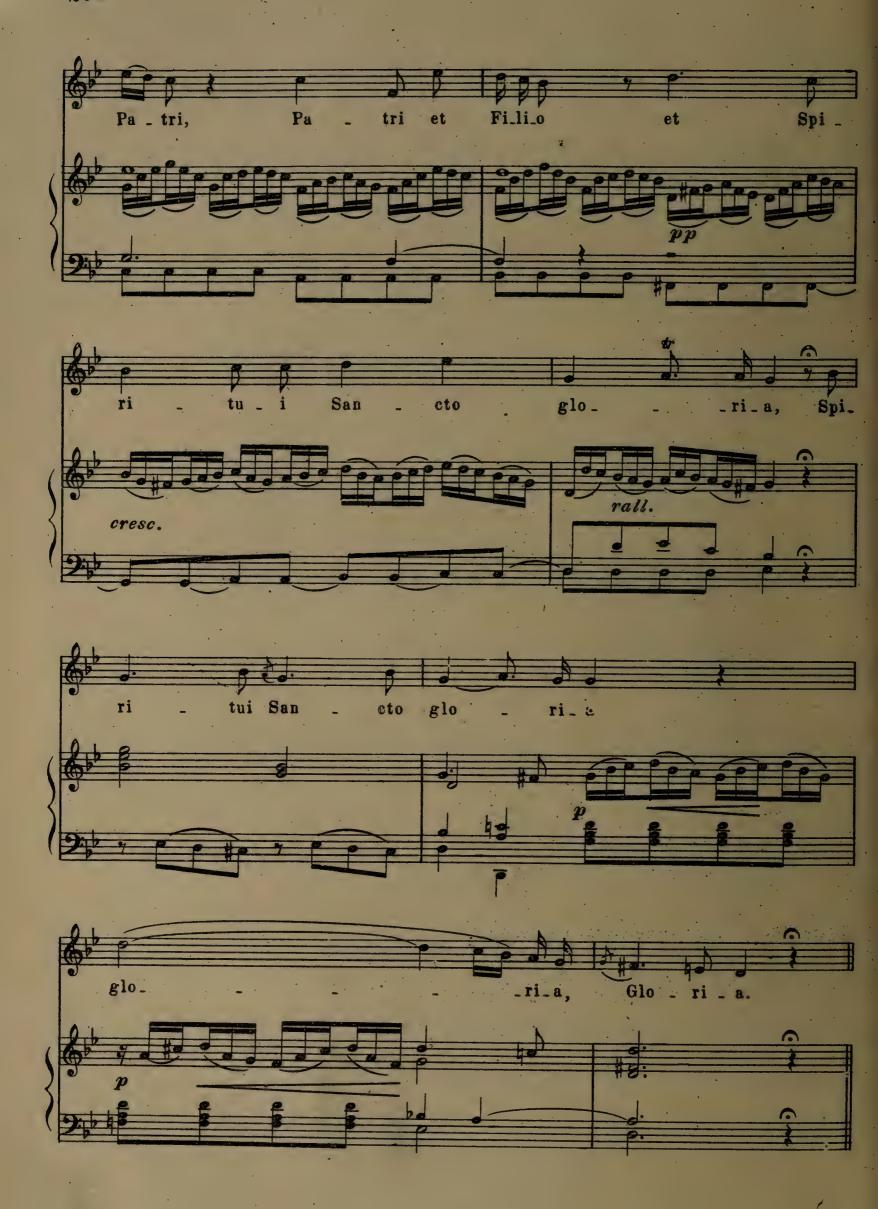


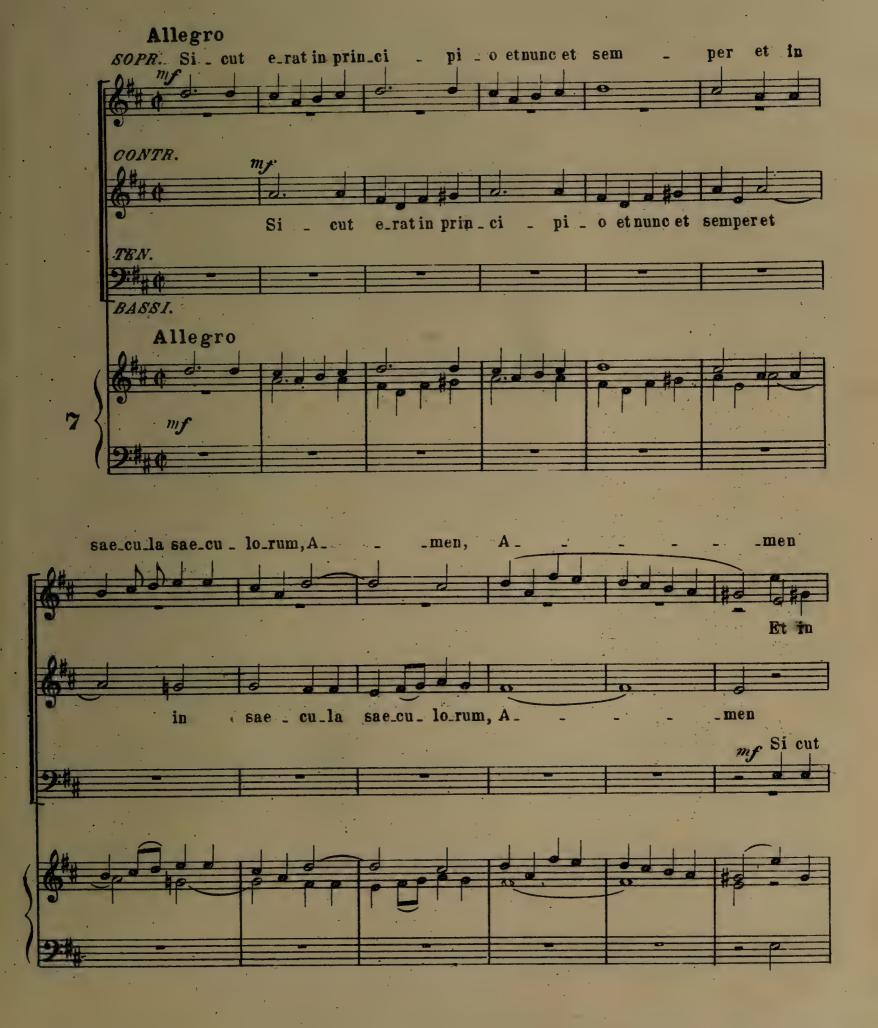


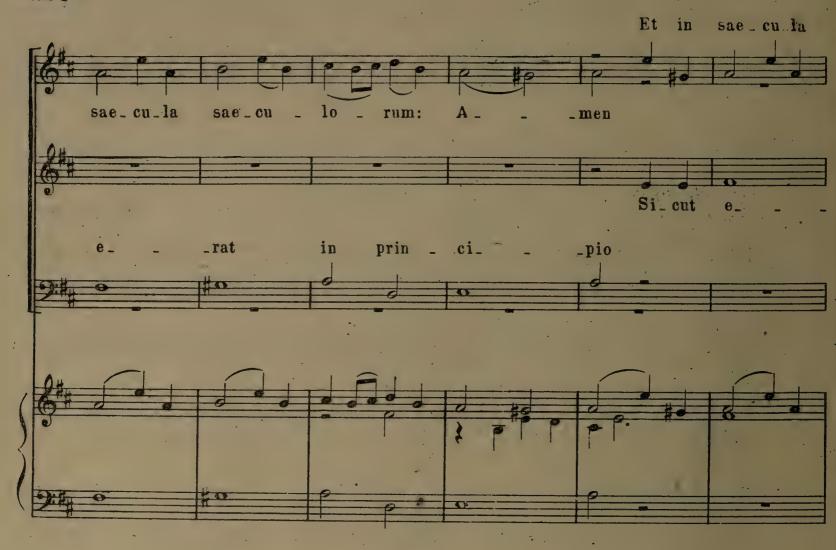


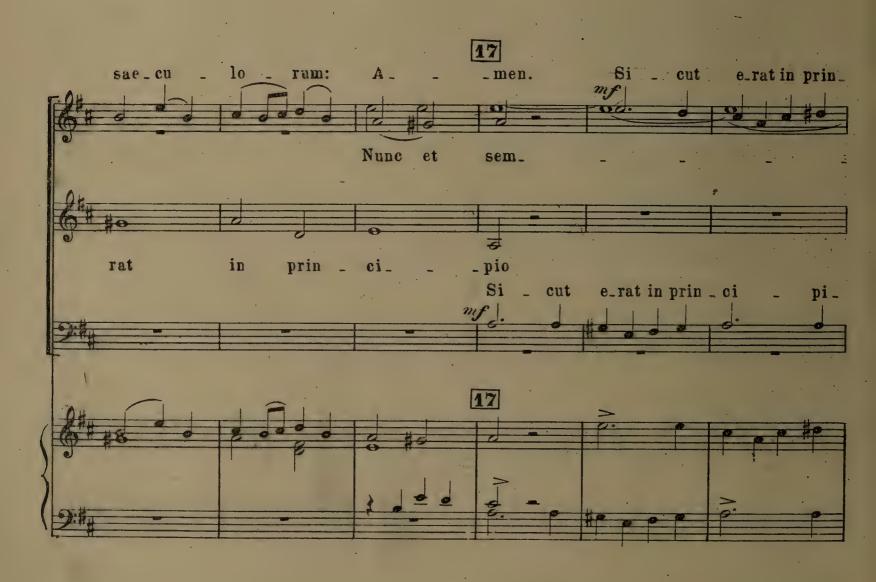


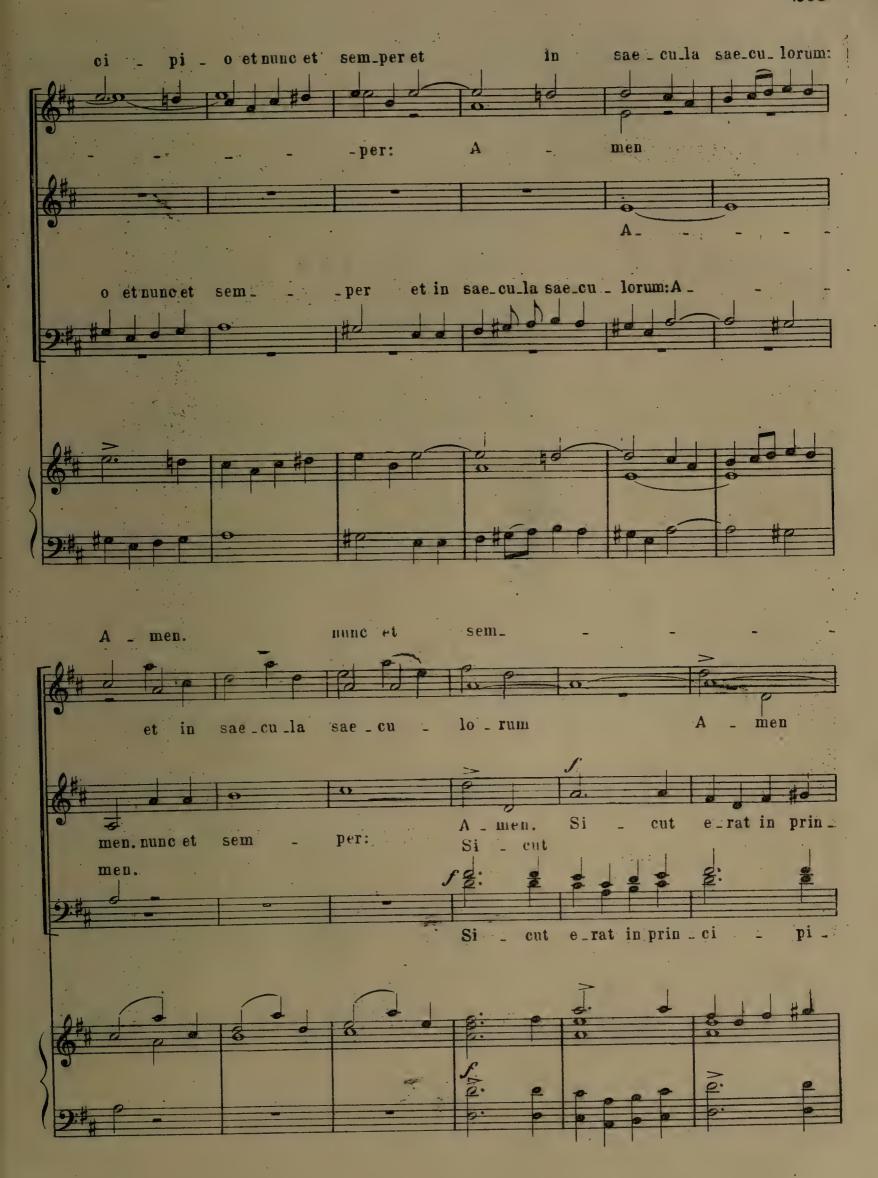


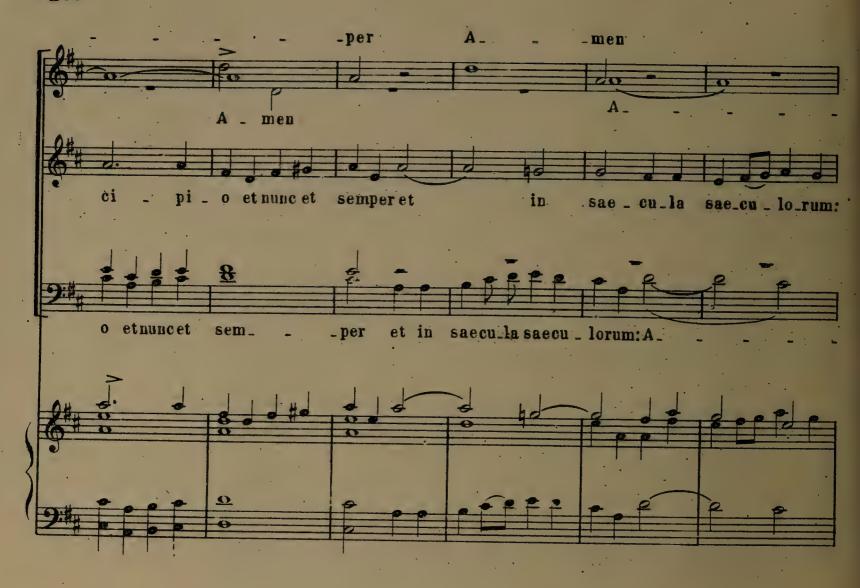


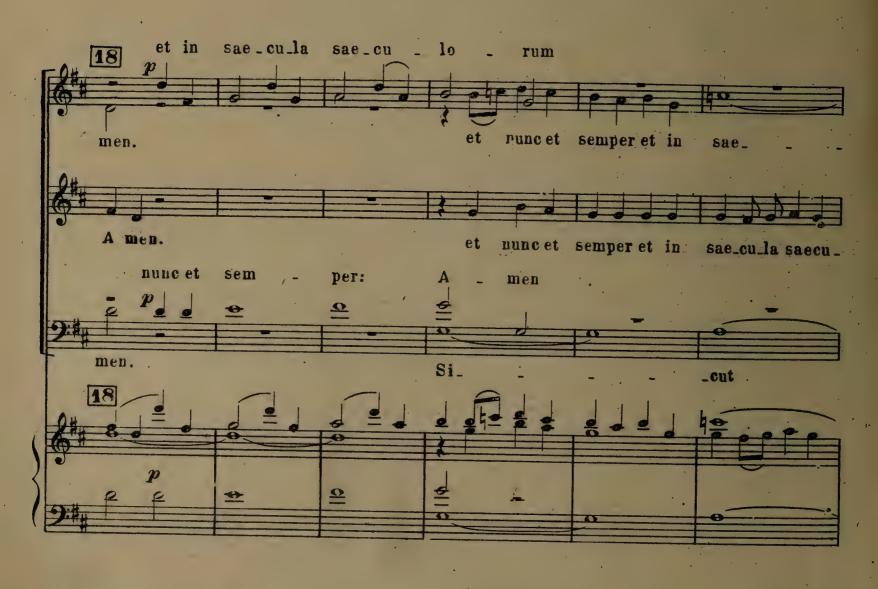


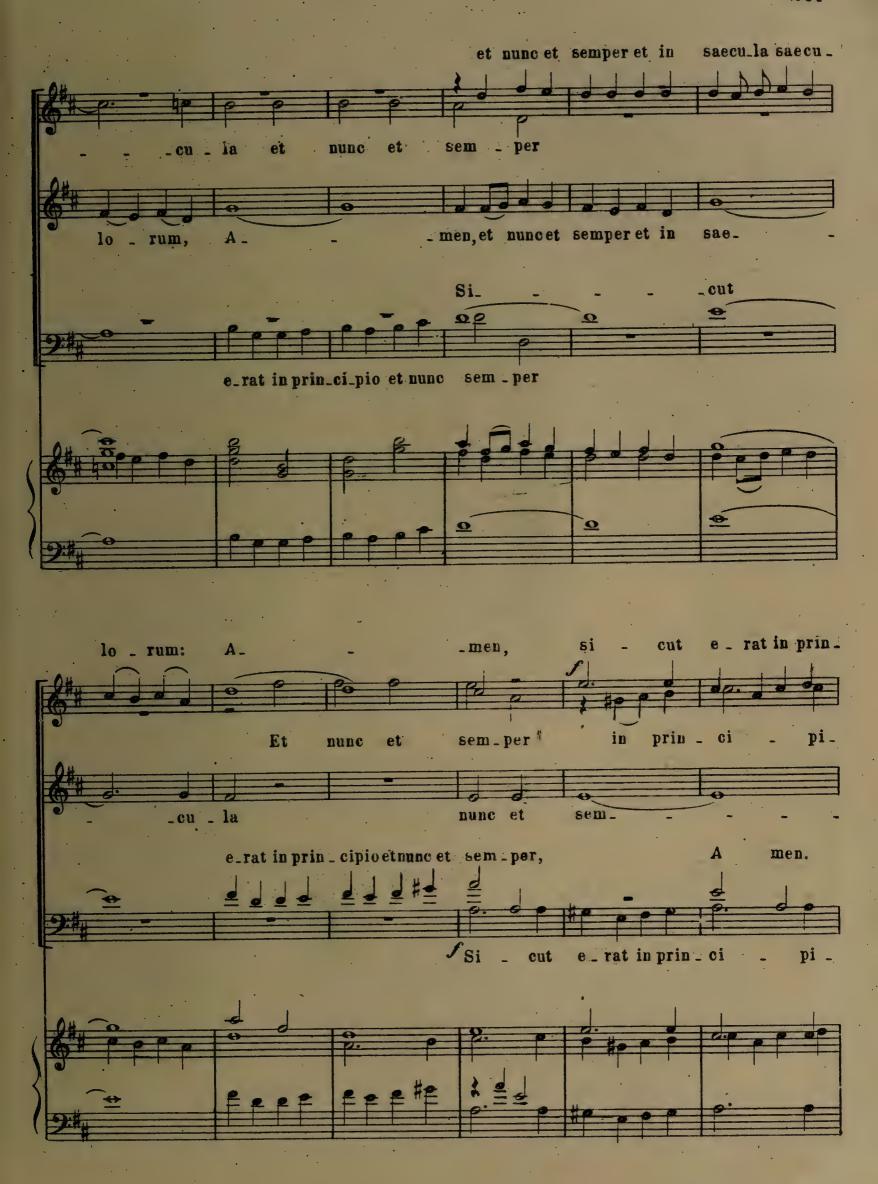


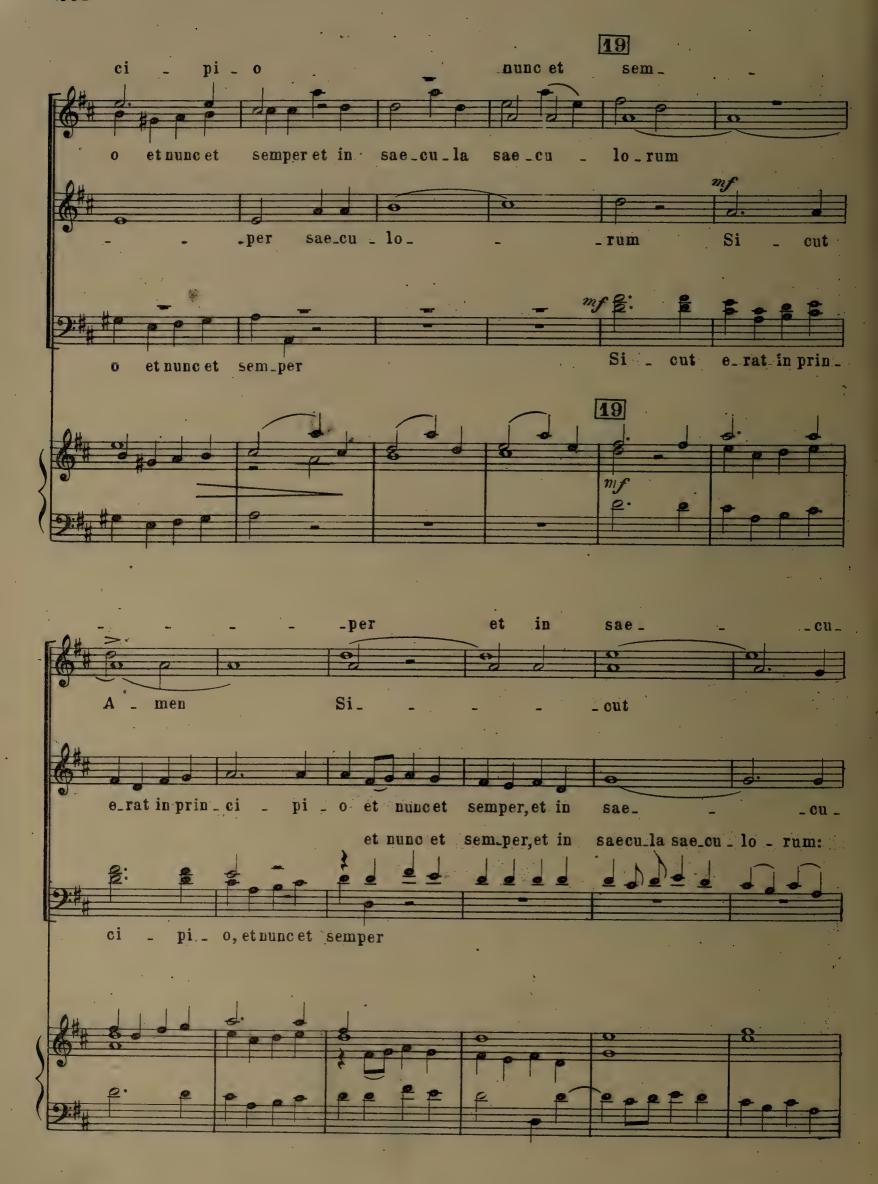


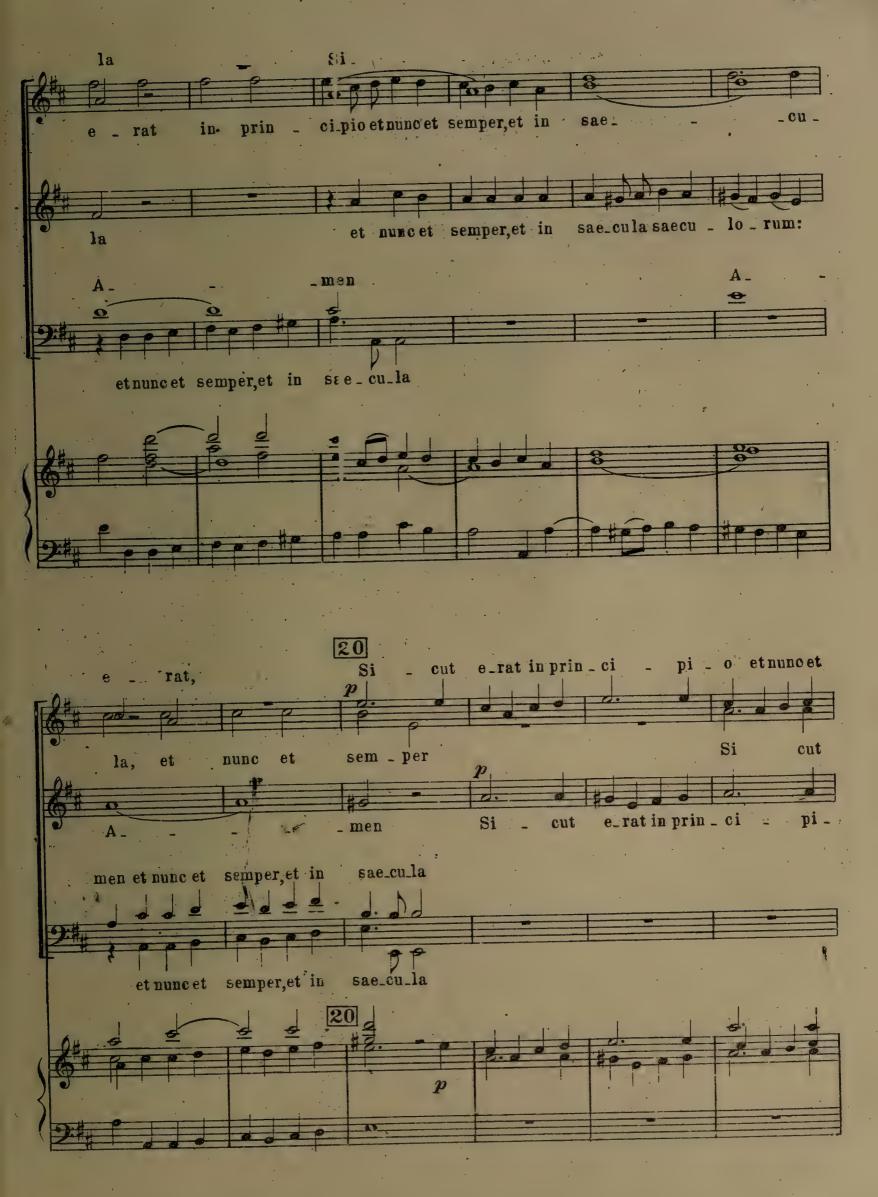


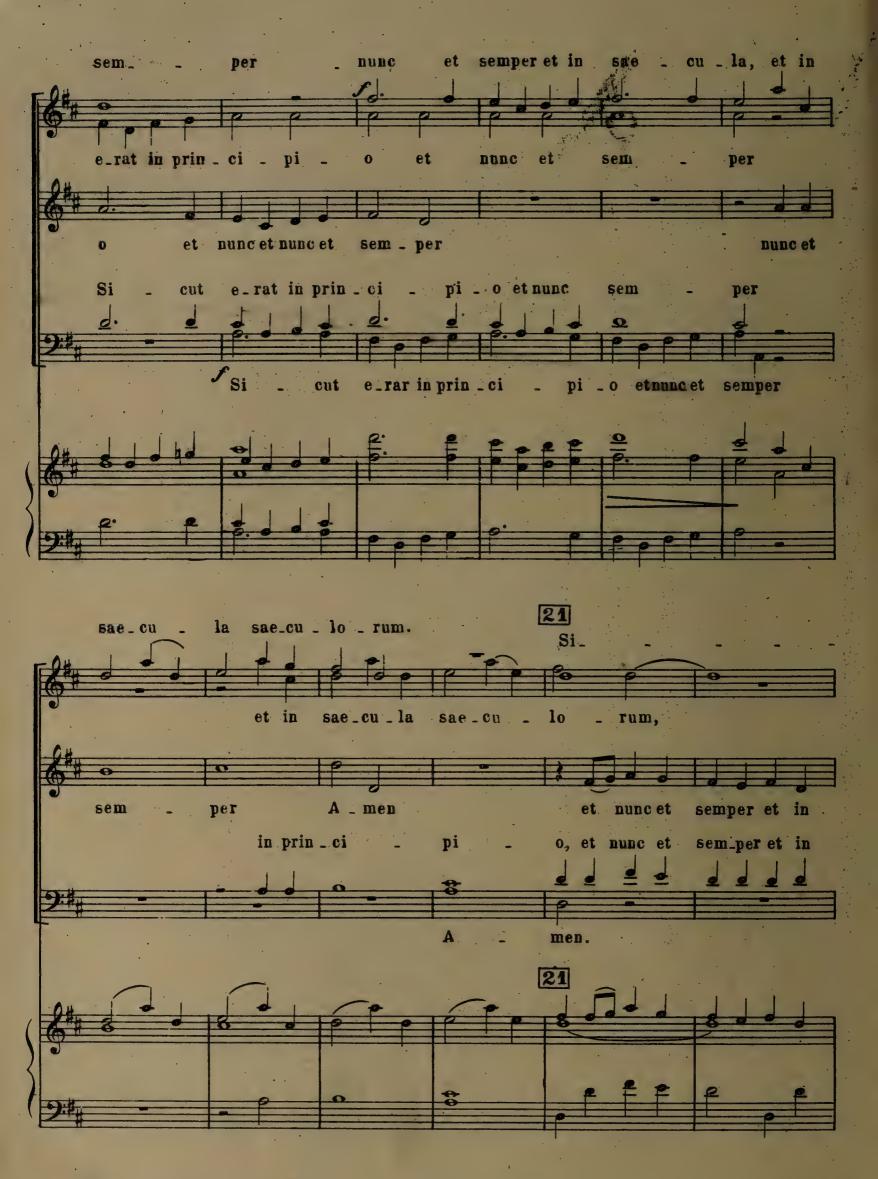


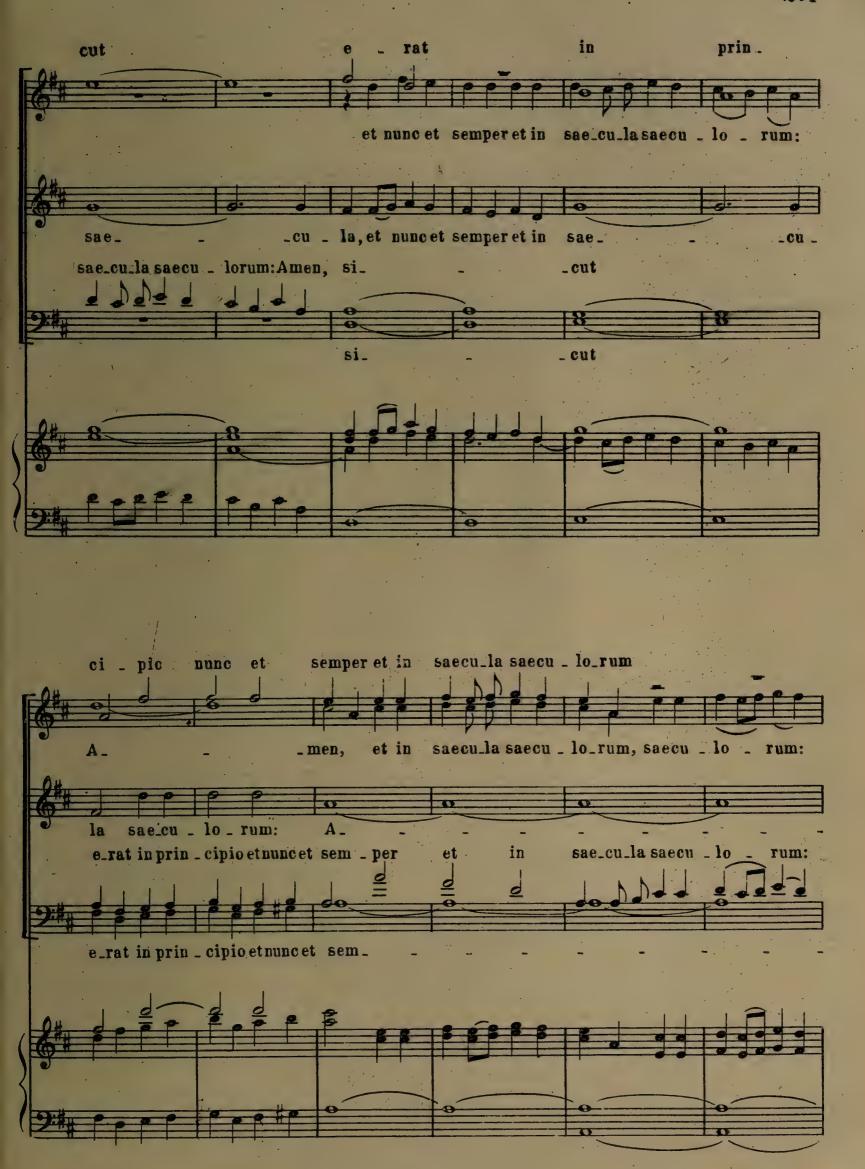


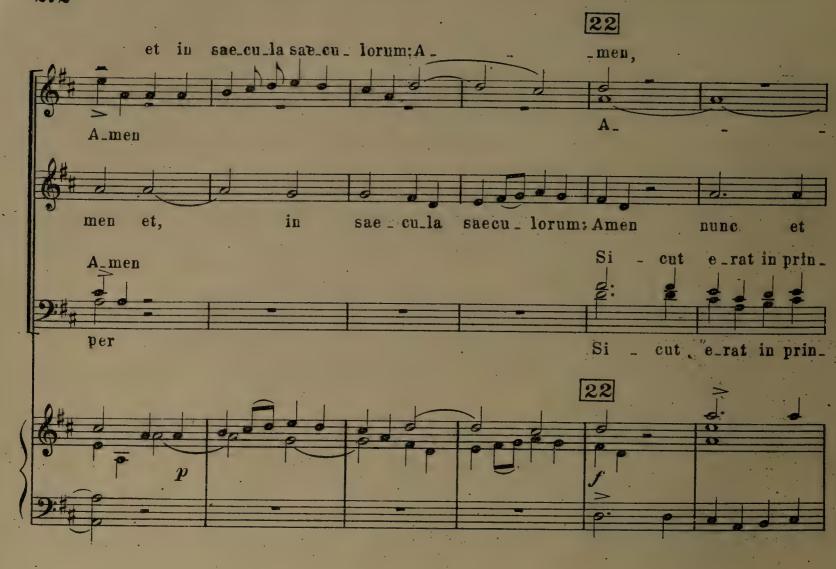


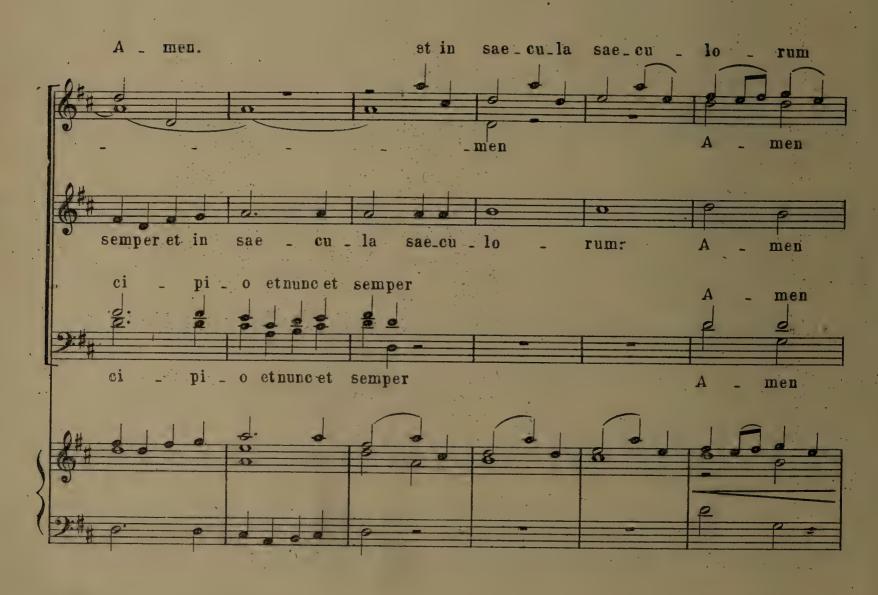


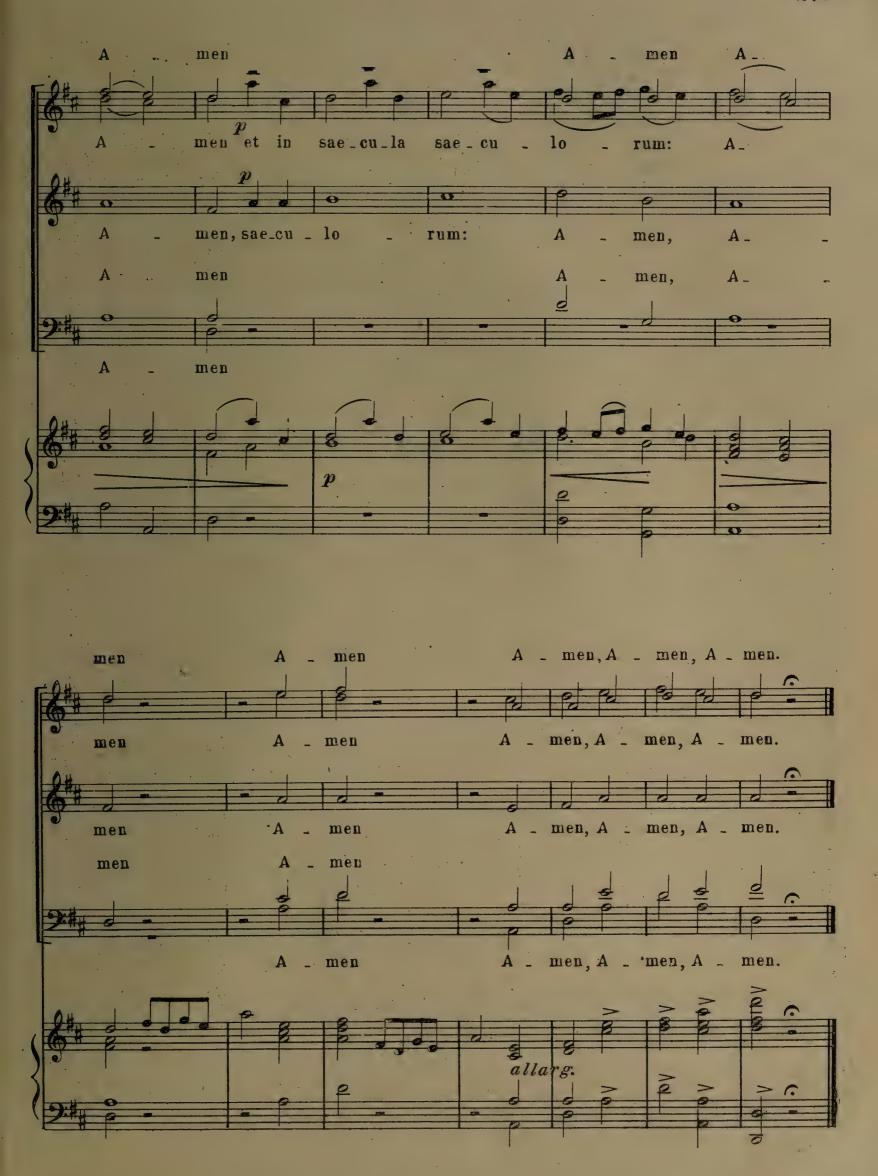






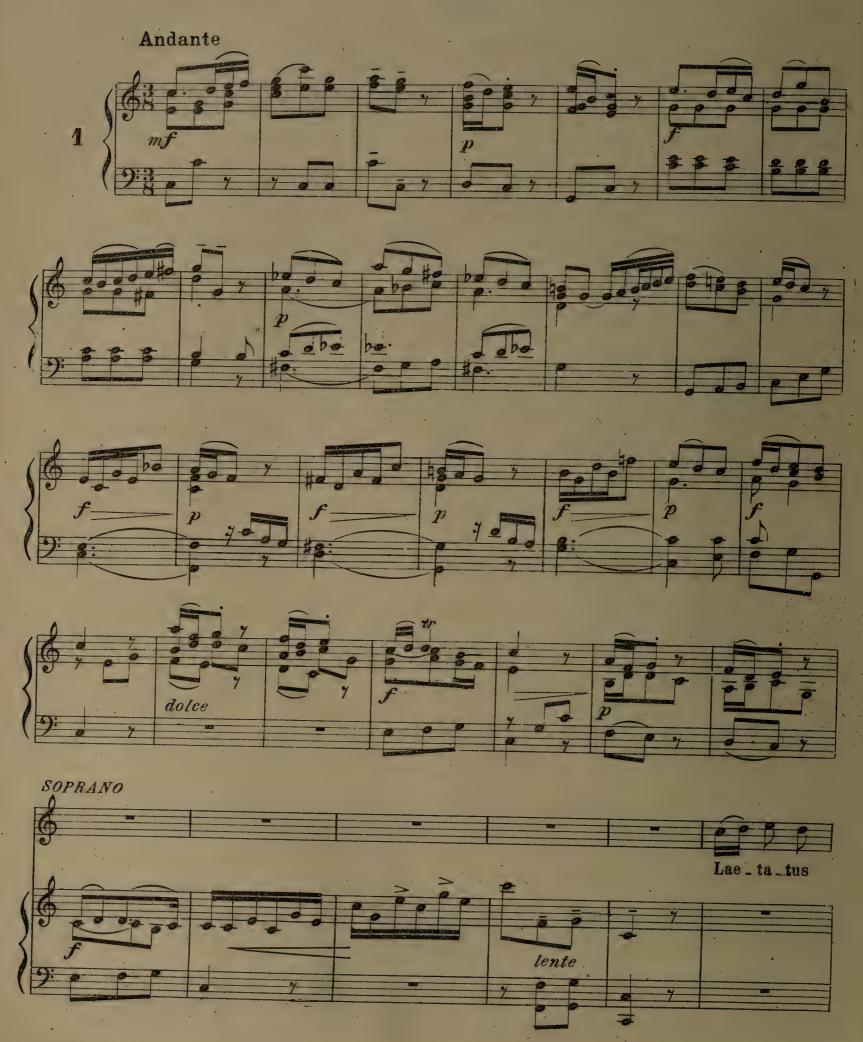


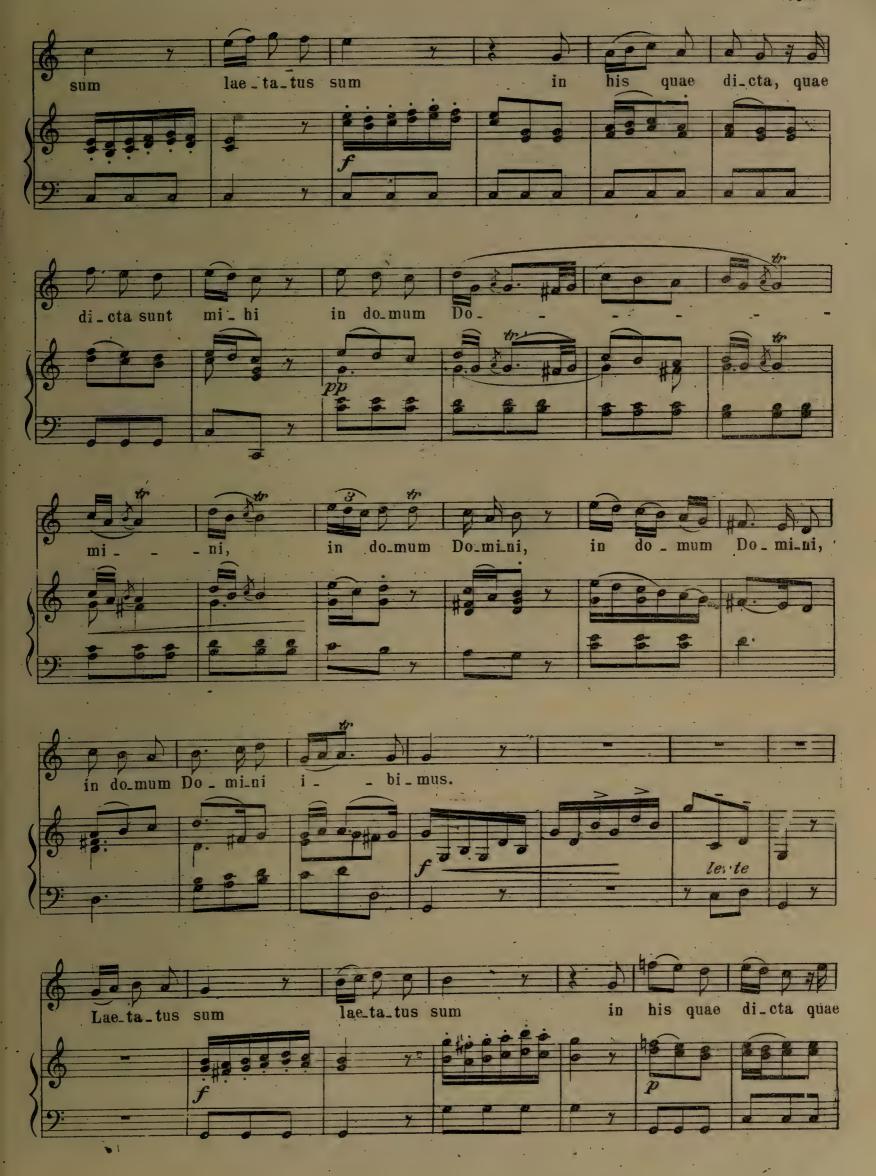


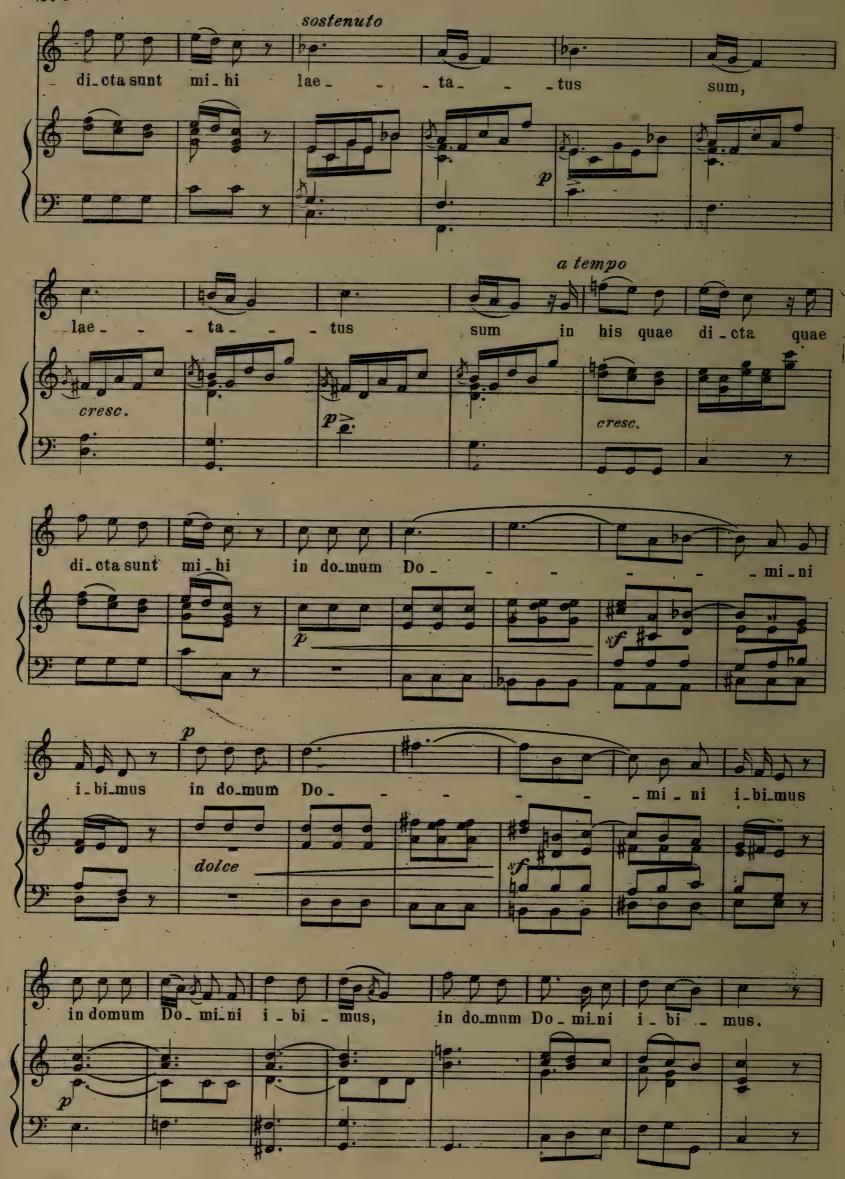


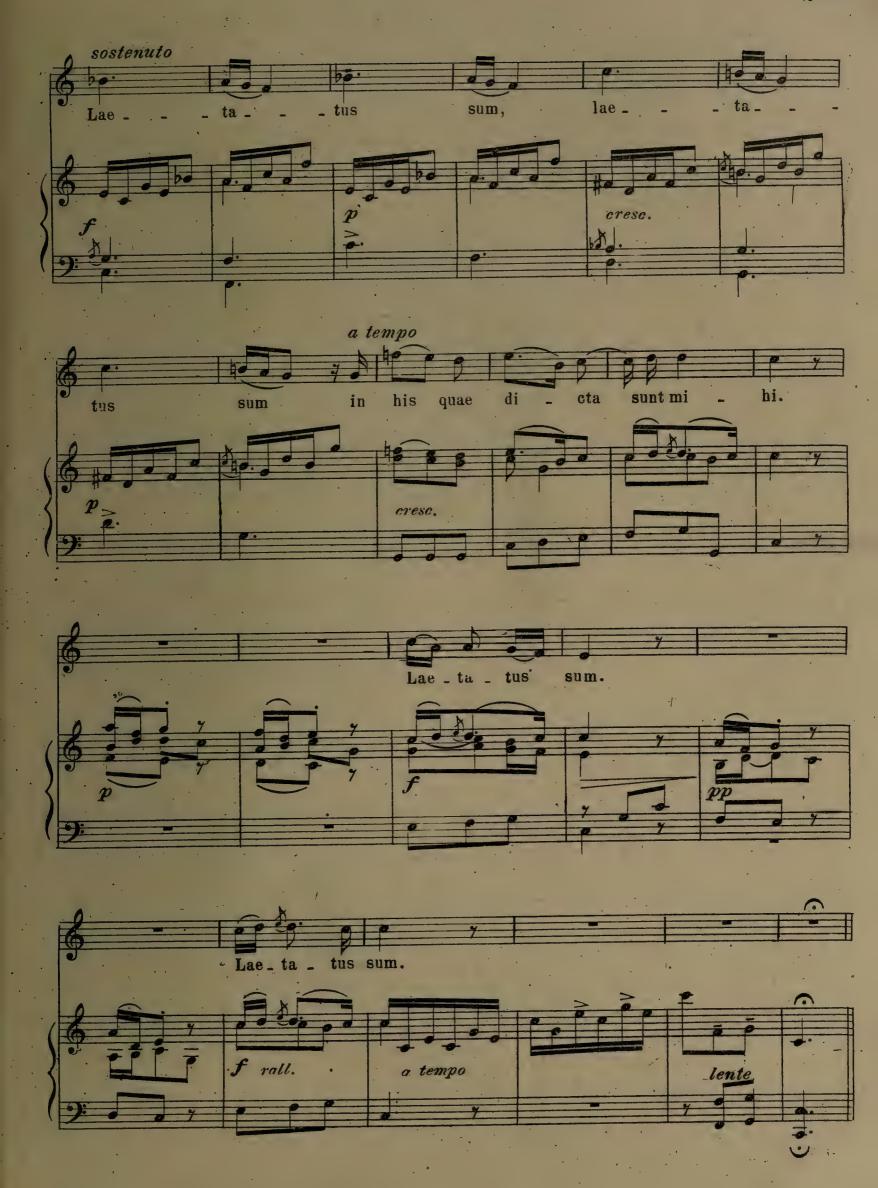
PSALMUS CXXI

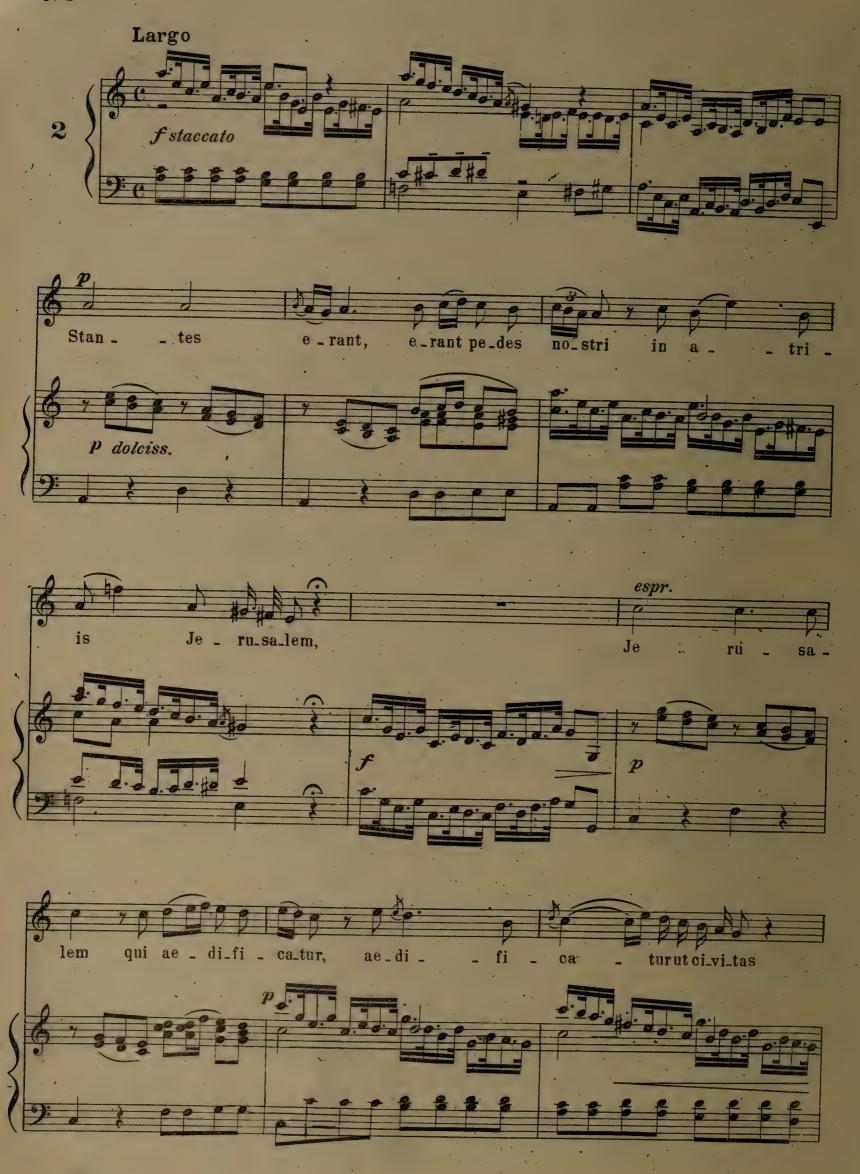
per soprano con accomp. di quartetto ad archi...
(1731?)



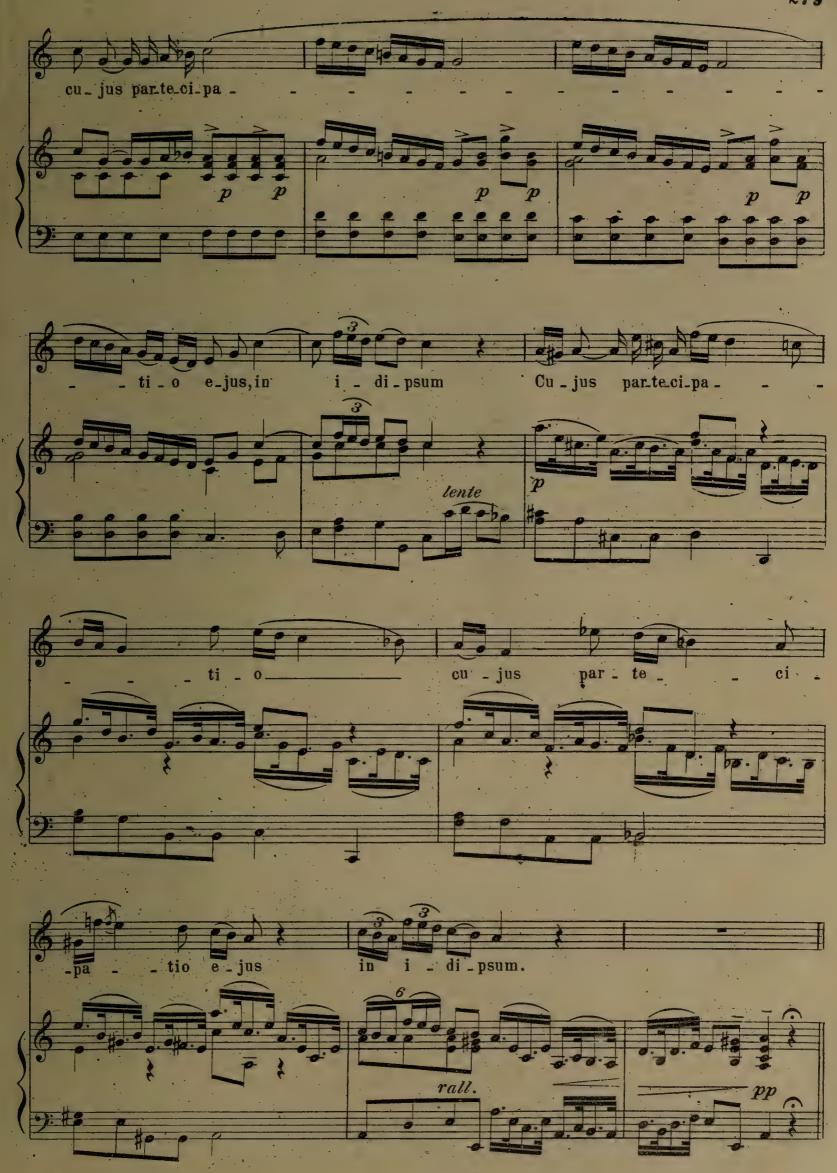


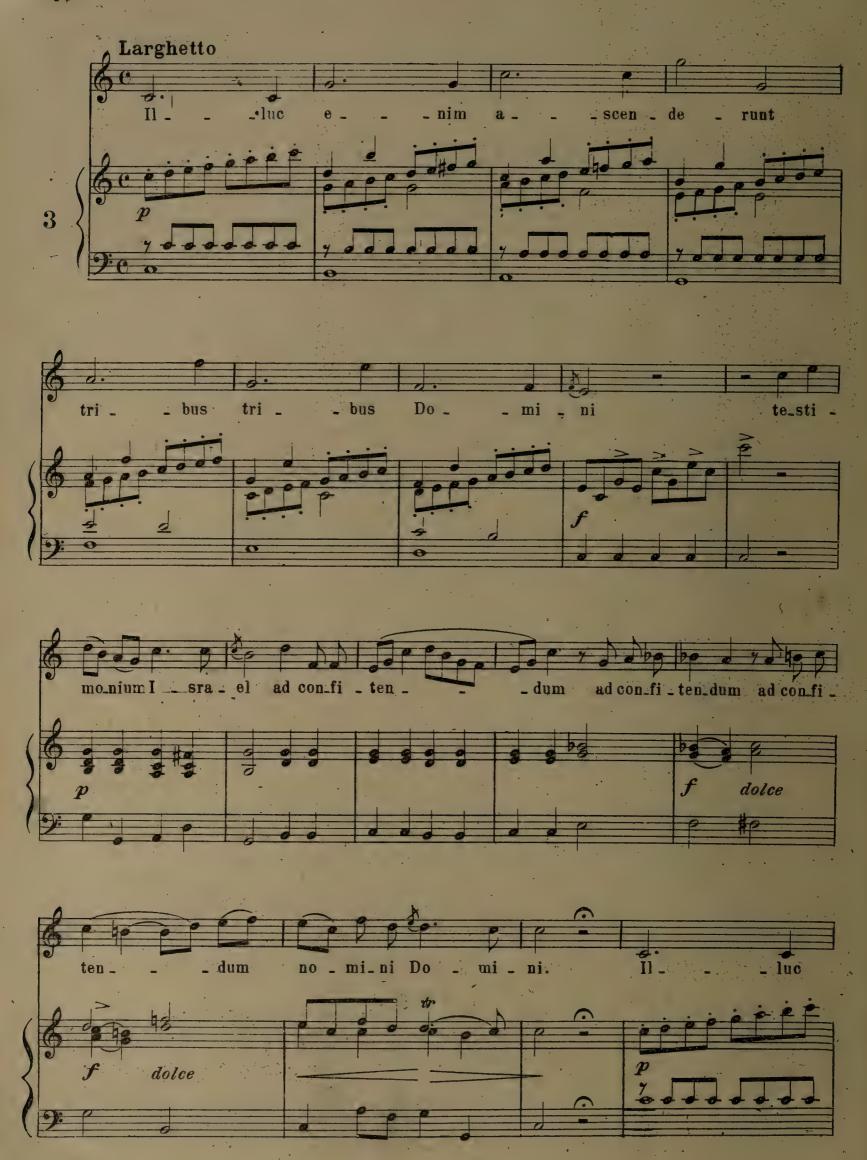


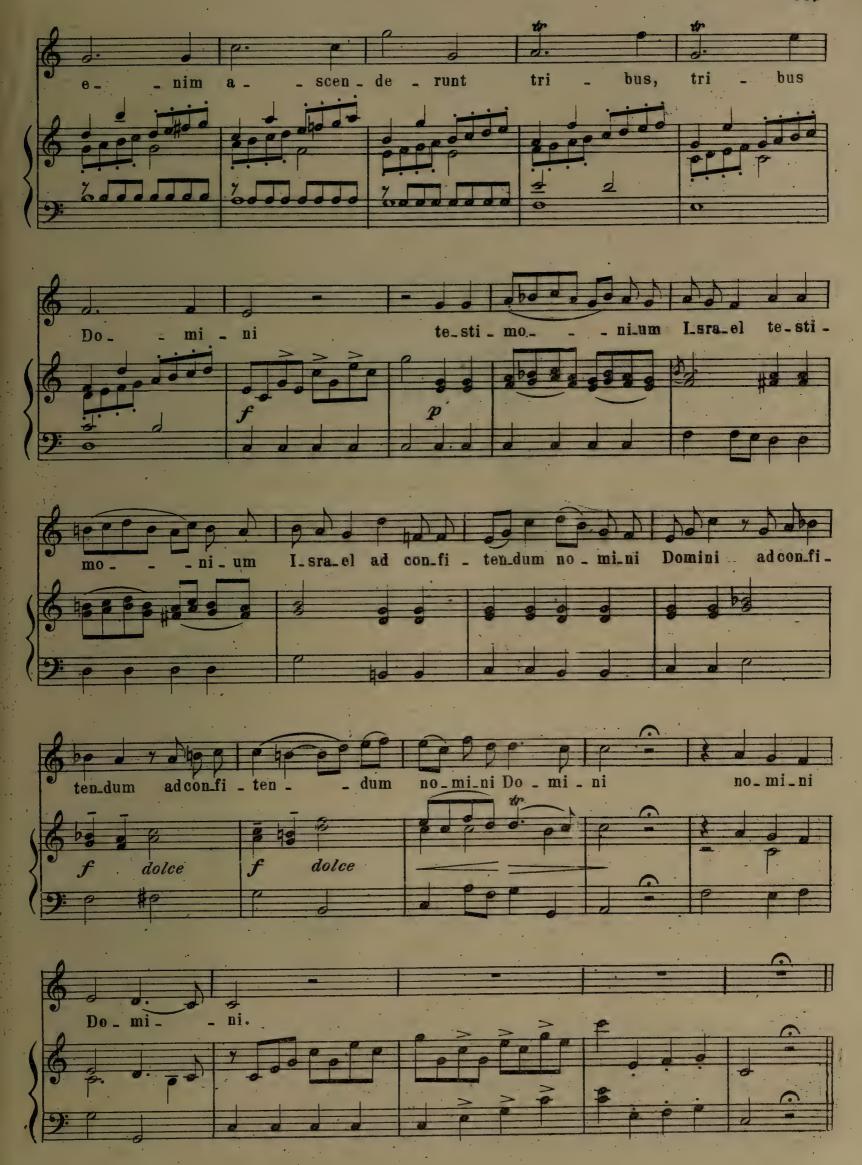


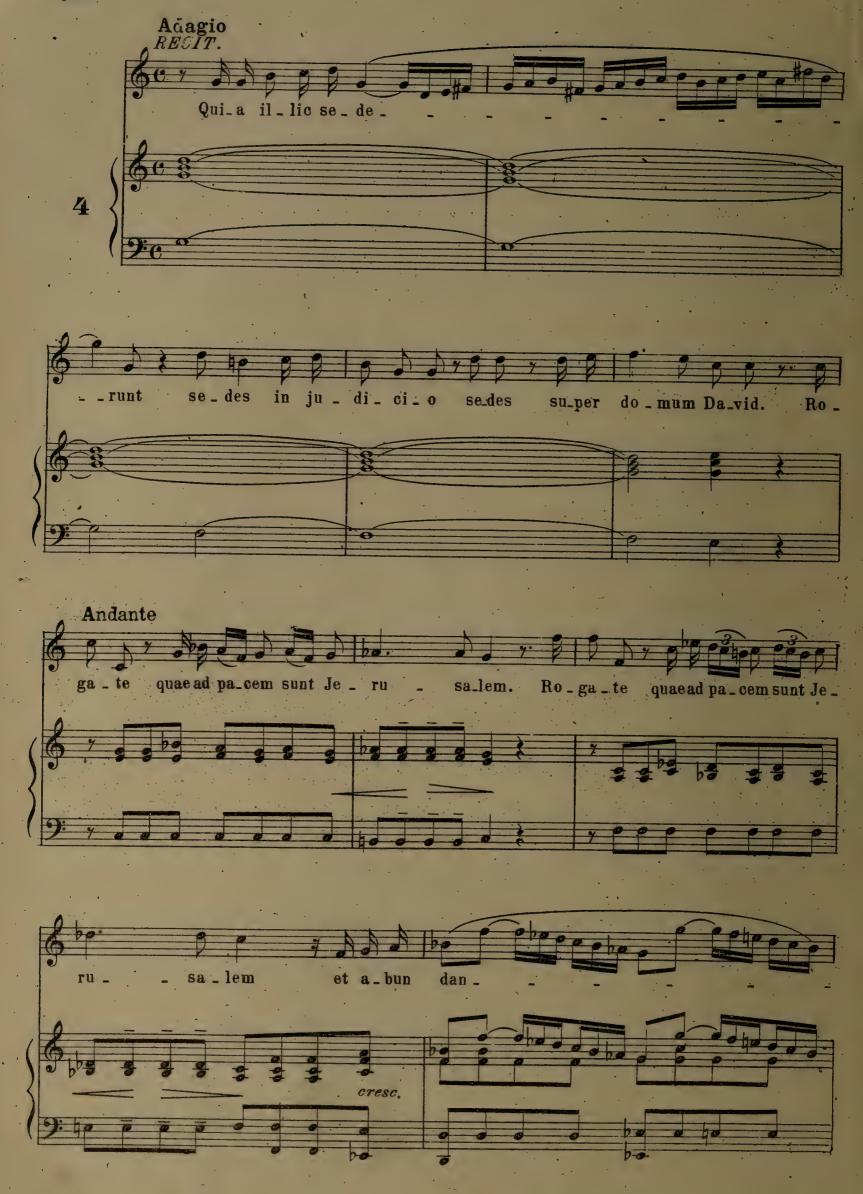


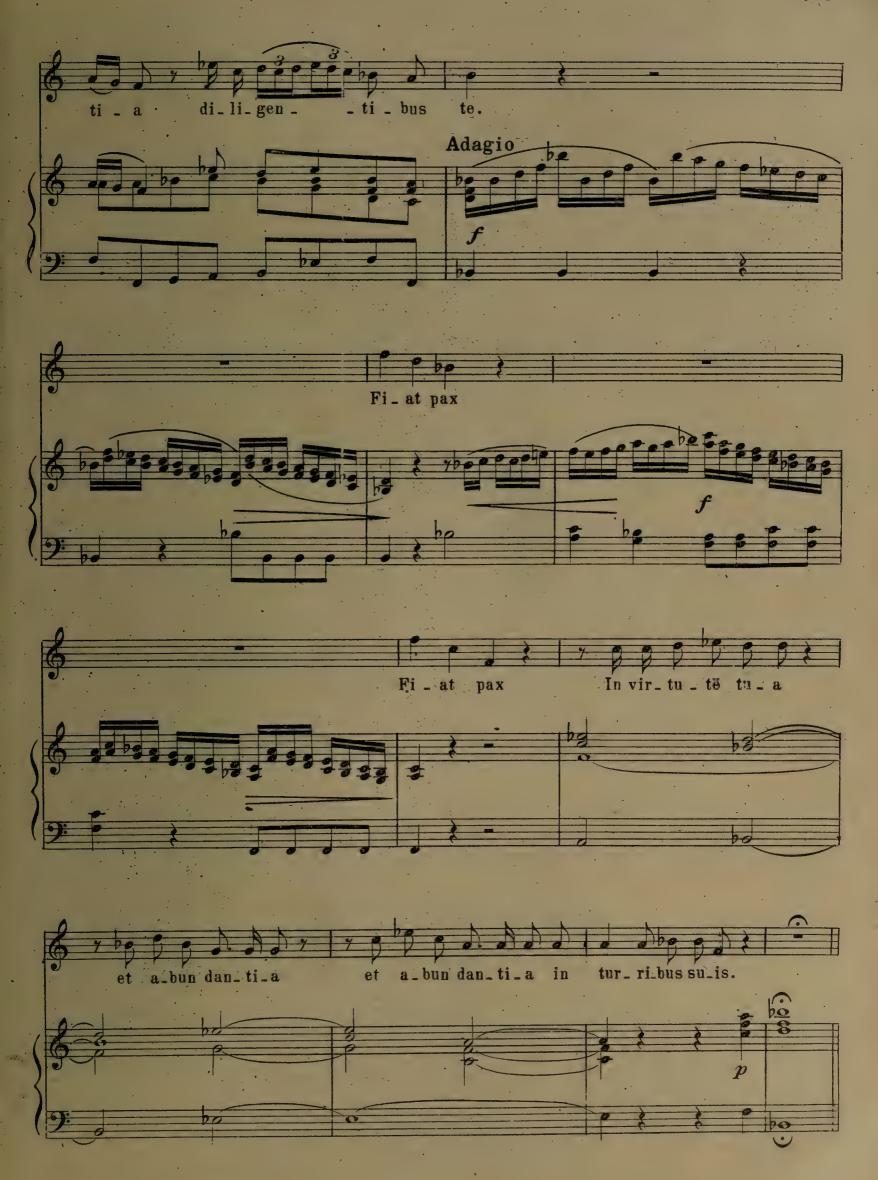


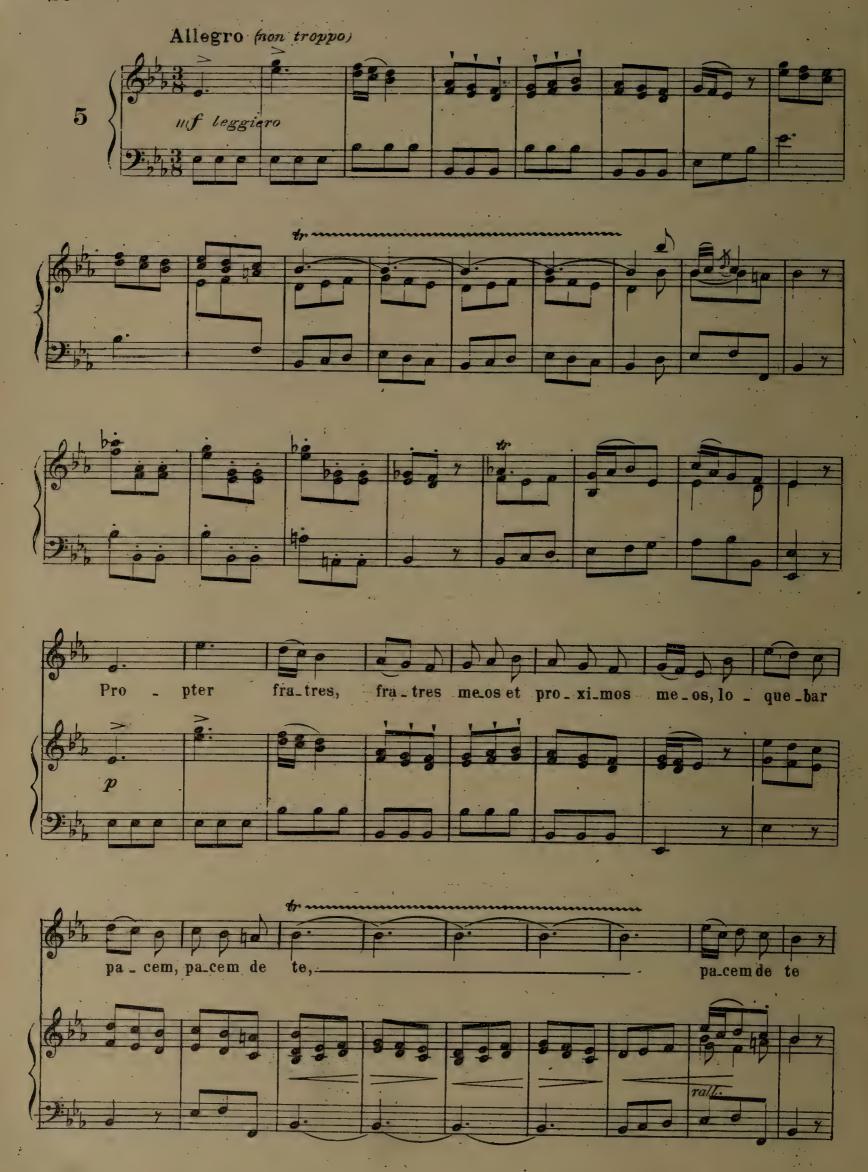


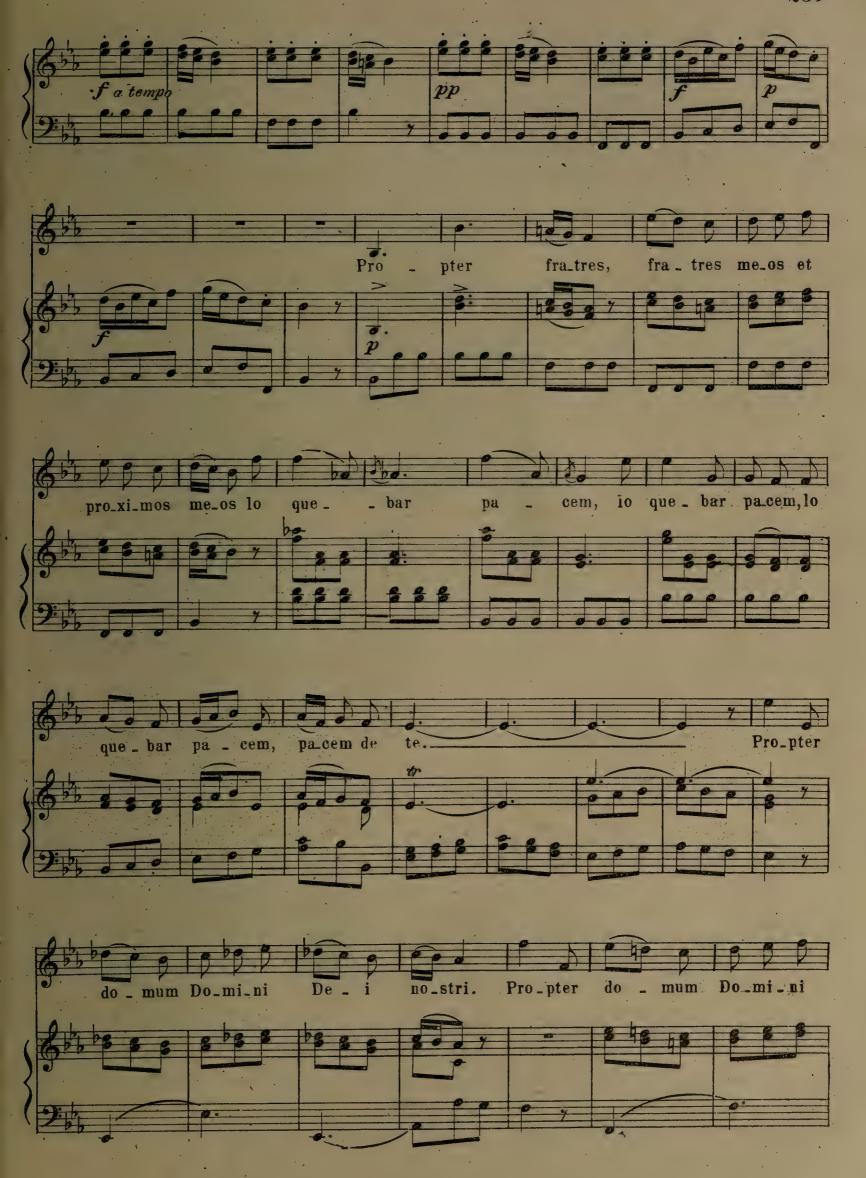


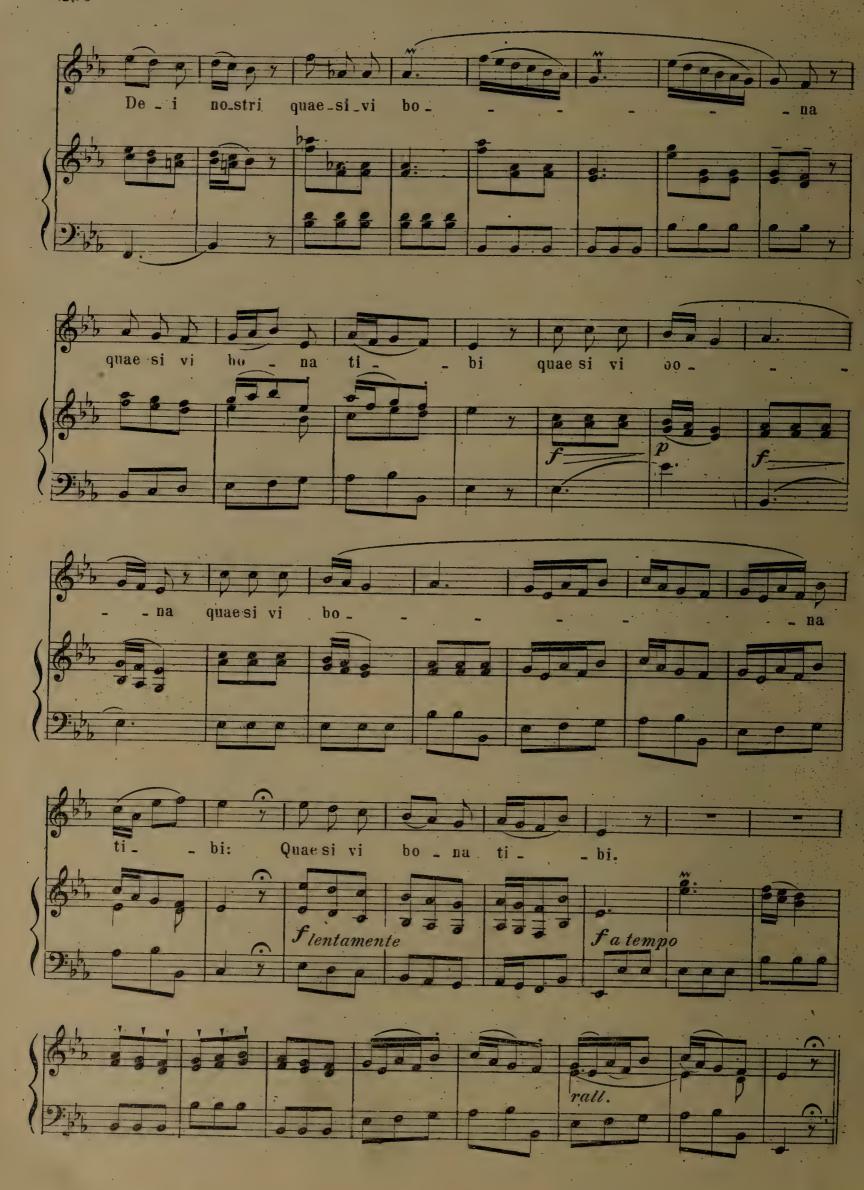


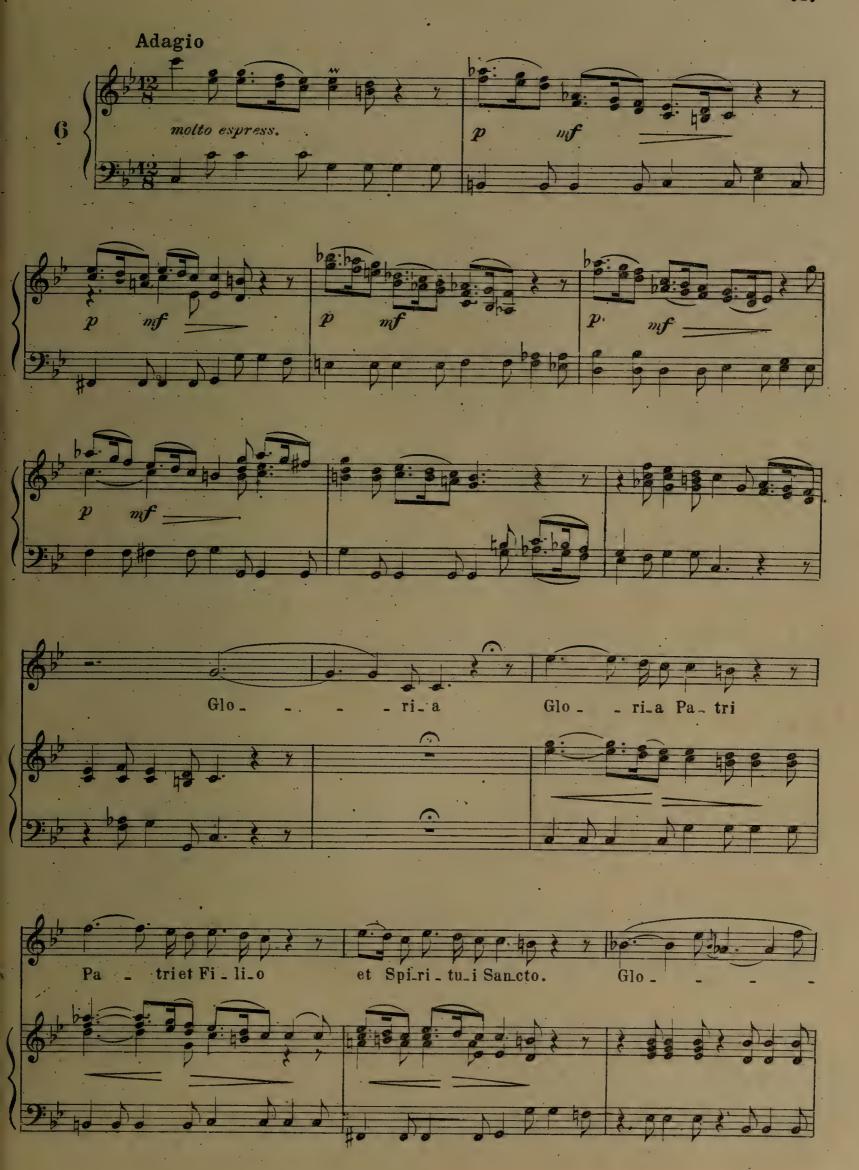


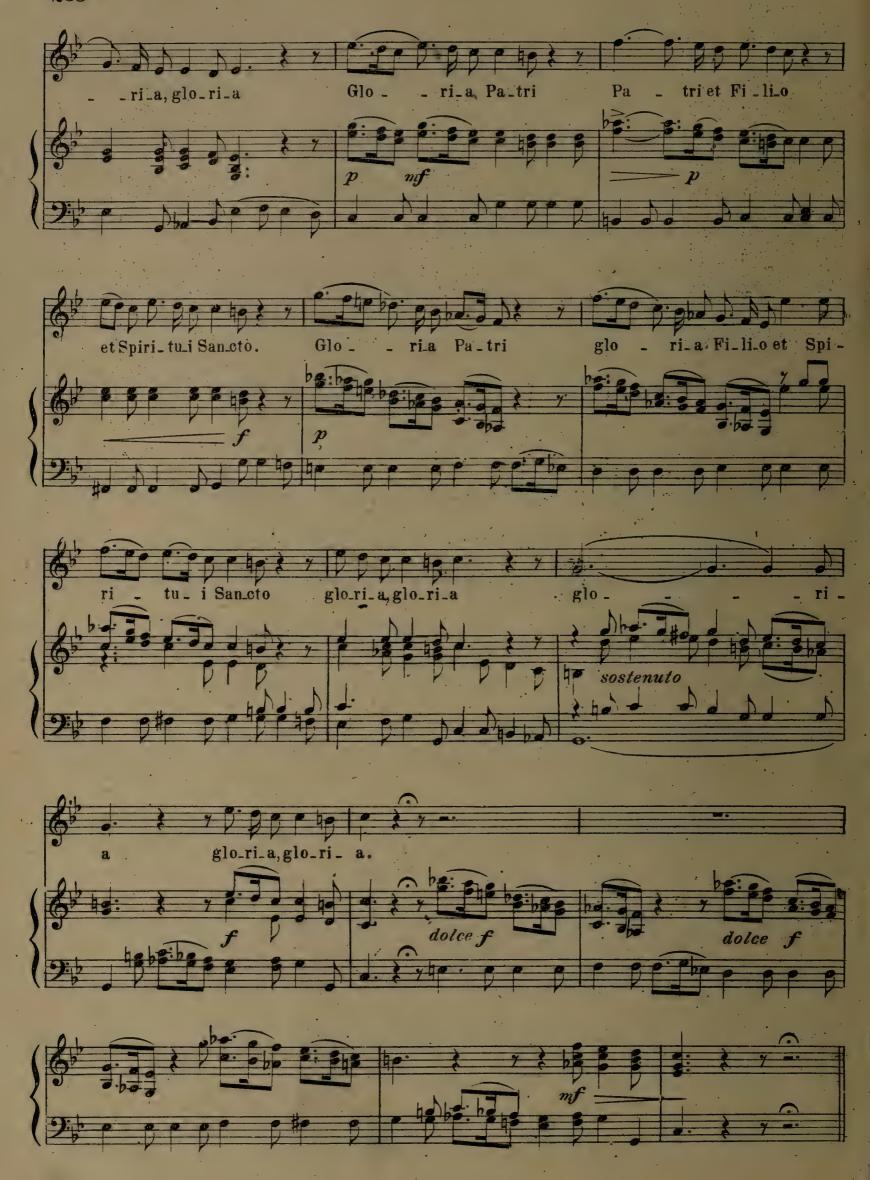


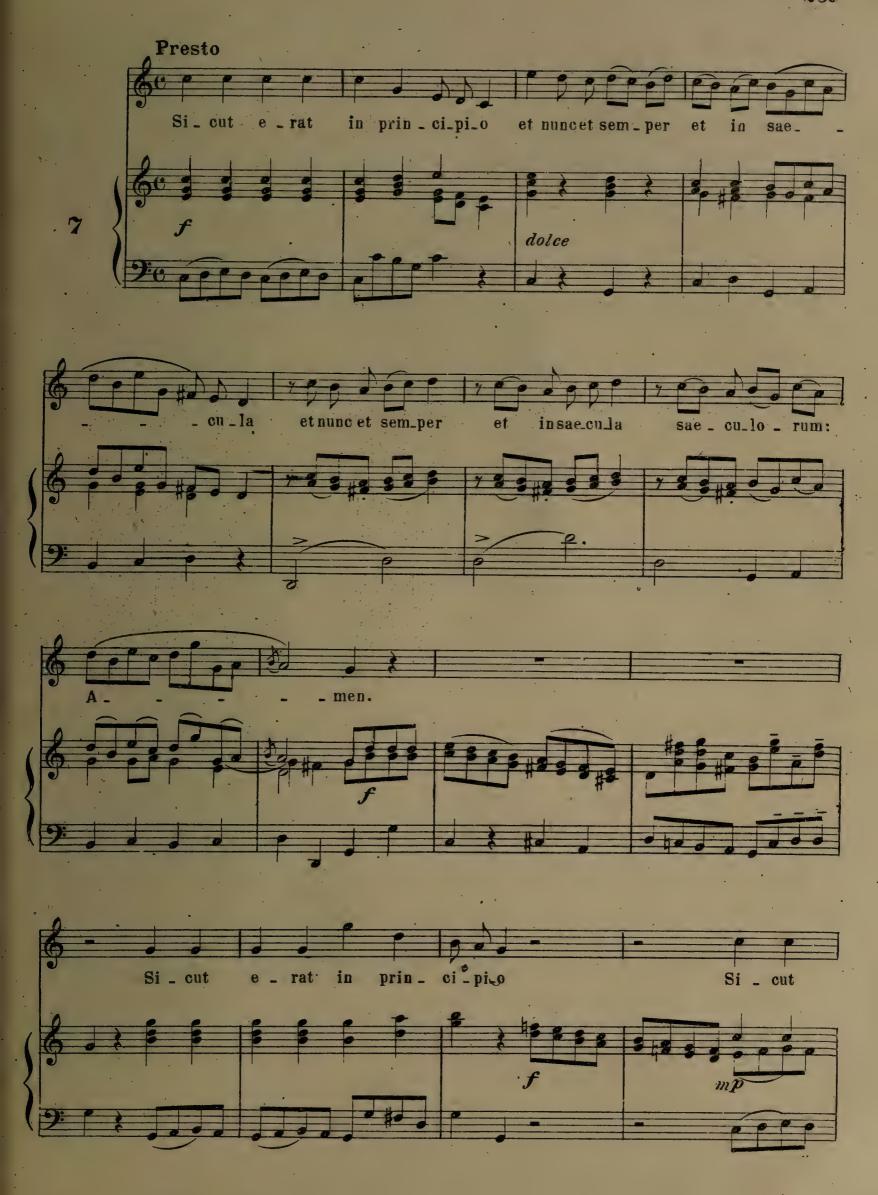


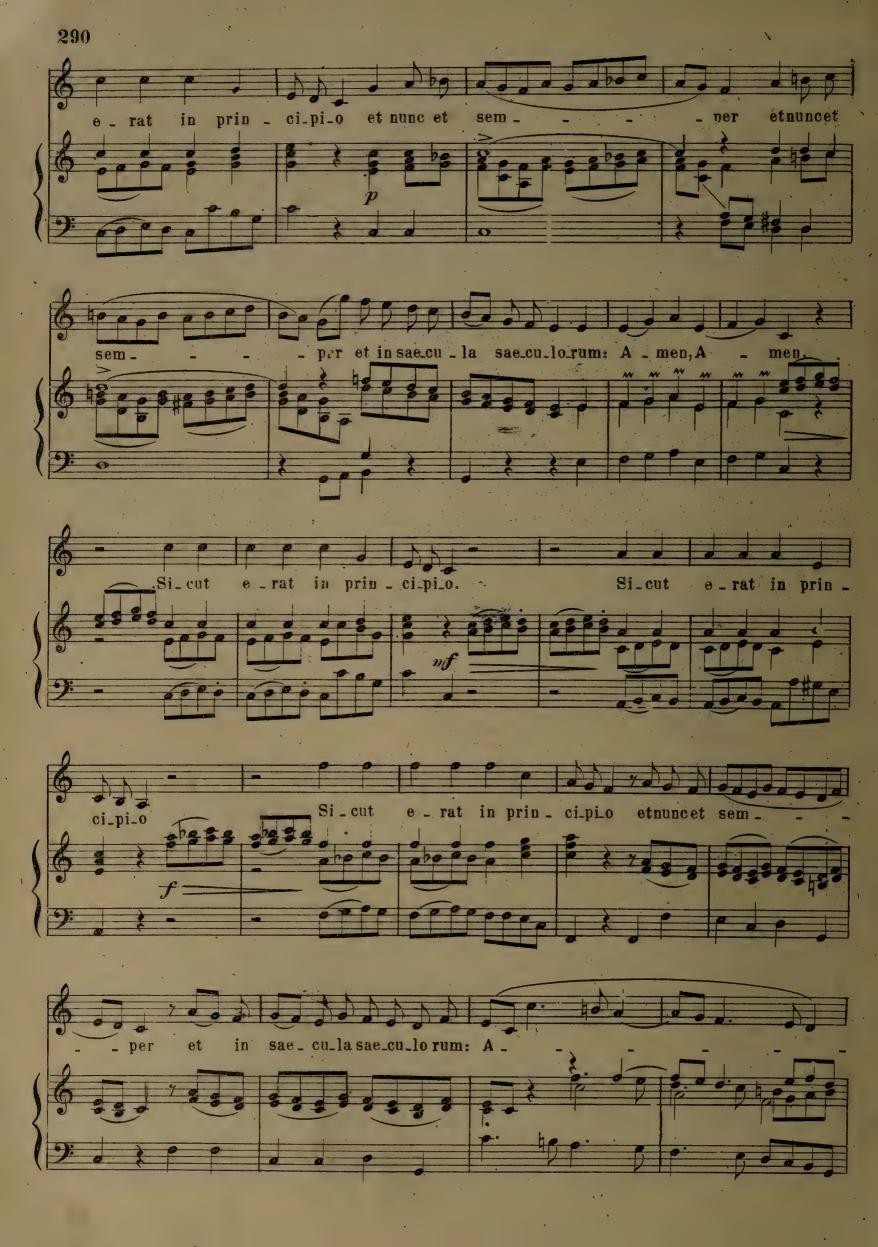


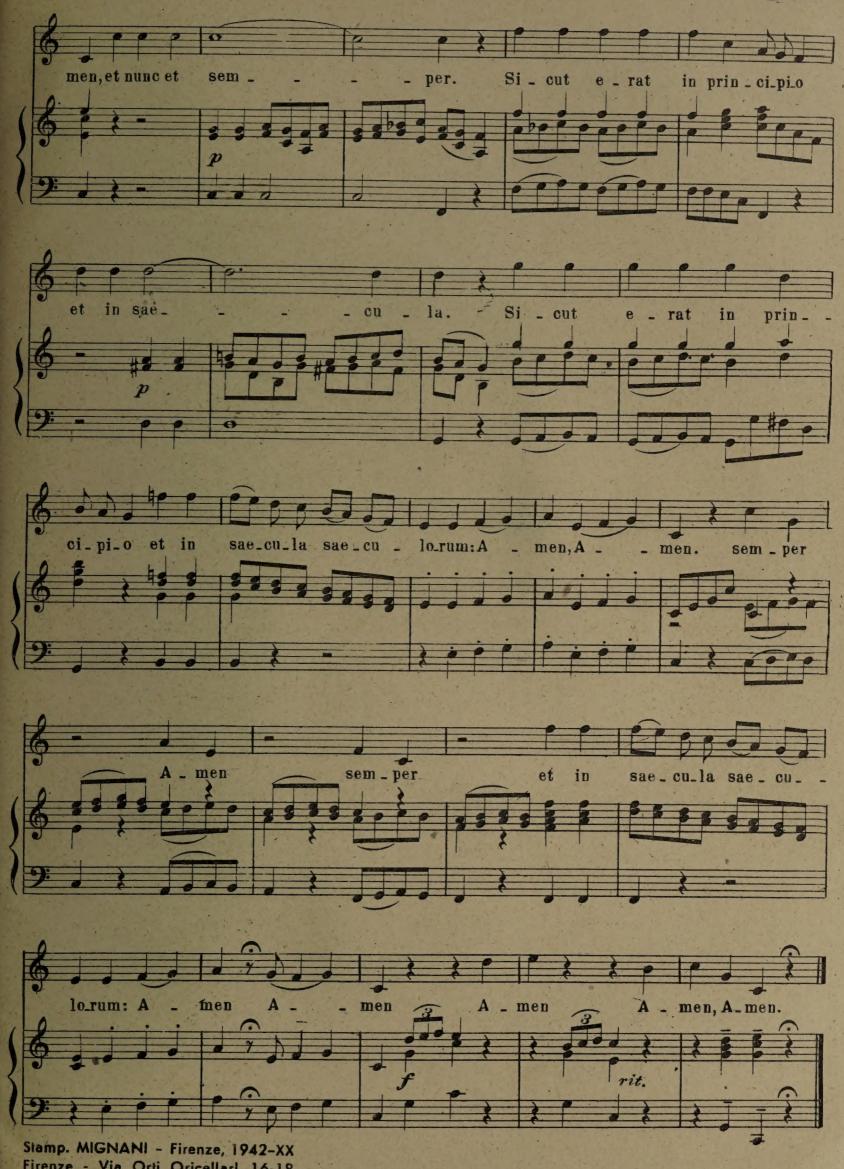












Firenze - Via Orti Oricellari. 16-18

